

Gospel-libertie,

In the { Extensions } of it.
 { Limitations }

Wherein is laid down an exact way
to end the present dissentions, and to preserve
future peace among the S A I N T S.

Whereunto is added good newes
from H E A V E N ;

T O

The Worst of S I N N E R S on Earth.

The former in nine Sermons on 1 Cor. 10. 23.

All things are lawfull for me, but all things are not expedient.

The latter in three Sermons on LUKE 3. 10.

Feare not, for behold I bring you good tidings of great joy which shall be to all people.

By W A L T E R C R A D O C K Late Preacher
at All-Hallows Great in L O N D O N ;

James 2. 12. *So speake yee, and so doe, as they that shall be judged by the law of Libertie.*

L O N D O N,

Printed by Matthew Simmons, 1648.

James Prior
Hos
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BY APPOINTMENT OF THE BOARD OF DIRECTORS

10. The following is a list of the names of the persons who have been appointed to the various committees of the Board of Directors of the City of New York, for the year 1911:



AN EPISTOLAR PREFACE,

Touching { Things indifferent.
The Morall Law.
Expediency.



THE Author absent, intrusted the elegancy of printing, with that Artist. But bequeathed the Pre-epistling to a Brother-Elder; let him be accountable for his Artifice; I of the Subject-matter. Epistolar Commendations of Authors of Bookes, as it were to their faces, before all the world, is more common with most, then commendable with candid ingenious modest men on either side. The Pulpit having made the Author more famous, and in a more expedient way than my pen can imitate; and this his booke sufficiently speaking for its self; I shall only preface (as I can amidst these troubles of times, and mine own businesse) something sutable to the Contents of the Booke.

The Title tells you it is GOSPEL-LIBERTY, meaning NEW-TESTAMENT LIBERTY. For that the Author seems to intend, & attend throughout his discourse. The Contents or Table leads you to the things, where hee gives you the just dimensions of his sence therein. And as

Ogn. Rev. 26 Ag 36 Dickinson

often as he is not pleased to be expresse, and punctuall, hee leaves you hints, and generalls, whereby to abound in your own sense. But beware how ye apply, lest ye mis apply. Ministers in nothing are more in danger, in their whole Ministry, then in their managing of the Doctrine of Christian liberty: And people are most in danger in the application thereof. For as the Doctrine is Case-divinity (to me the most comprehensive, and curious, especially in the bringing of it down to the infinite of particulars:) so mens consciences in these most Gospel-abusing times, are exceedingly complexioned to licentiousness. So that wee may sadly sigh forth this strange paradox. In medio consistit vitium, that is, In the use of middle indifferent things, is committed most vice. For in these things Professors also generally offend. Things expressly forbidden, or commanded, are too grosse, and ignominious; for a face that is but modestated by profession: But in things indifferent there appearing a character of lawfulness stampt upon them, professors grow too resolute and peremptory in their use, to deliberate what, when, how much, &c. is convenient or expedient. And thus they precipitate themselves into licentiousness, in these offence-giving, and offence-taking times, to the occasioning of many to spew up that religion they had taken down. For men now a dayes will not rightly understand the bounds of things indifferent; they cannot beare the weight of the morall Law under its proper notion, which states what things are necessary, by prohibition or injunction; and so do not drink in kindly the Doctrine of Expediency: but are at a losse in the application of it, & at every turning goe out of their way. A little of each of these errors I all I have to say to the tractable Reader in this Epistle.

I. THINGS INDIFFERENT, some call them *adiaphora*; that is, Things that partake of nether extremity, so as

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to be diffenced thereby in relation to morall good or evill: but are in that respect (as they say) *quod* all alike, neither good, nor evill. The meaning is; That these things considered in themselves; though physically they differ in their essence and kind, or in their naturall qualities, yet morally (I say still considered in themselves) as in relation to good or evill manners, they carry no difference upon them. But if morally they be transformed into any such difference; it is not as they are *entia* or *talia*, that is as they are things, or such things, but as they are considered and used.

Indifferency in simple termes or things is thus distinguished. God, and graces, as physically and essentially, so morally are absolutely and positively and peremptorily good. So that we cannot change their natures, we cannot, (as such) abuse them*. On the contrary, Satan, as Satan, and sin as *Avicia* a swerving from the rule of rectitude, are morally all together evill. So that wee (I say we) cannot change their natures; we cannot (as they are such) well use them. But for meat and drinke, mirth or mourning, recreation, sleeping, wakeing, severall wayes of Arts, & tradings, with infinite more; they all are morally indifferent. They are morally in themselves neither good nor evill, but as they are used. Meat used to surfeiting or wantonnesse, drinke to drunkennesse, or raging cloaths to pride, Arts to deceive; trading to covetousnesse, &c. become evill.

Indifferency in complex expressions, or compounded actions, consisting of severall acts or actions; is thus distinguished. Those expressions or actions which are clearly, or by evident consequence, commanded or forbidden, those are necessarily either good or evill, morally. Those which are neither so commanded or forbidden, are indifferent.

The Apostle is kept in from failing about adiutoria Things
indif-

Arist. Rhet.
Adiutoria
is quodam.

* So the great Philosopher, of vertue, proving thereby that happiness consists in vertue. Arist, &c.

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indifferent, calls us to a consideration of things as they are ^{τὸ διαφέροντα} differenced, Phil. 1. 10. That ye approve the things that are excellent, that ye may be sincere, and without offence till the day of Christ. Sincerity is put in the middle, as the heart in the middle of the body, to minister Spirits and life to the other two. As if the Apostle should say, as ye wil approve your selves to be sincere

OF MAN
the light or
splendor
of the Sun
and xpus
to discern
or judge.

^{Εἰσπνεῖς} tried at the beames of the word, as young Eagles, or Chap mens commodities at the light of the Sun, and found right, able to endure the divine light, and not discovered of any wittingly concealed deceit, so ye must ^{κινῶμεν} Try, and discern ^{τὸ διαφέροντα} things or actions, or expressions as they differ, either from indifferency by reason of circumstances in the use, or from mediocrity of goodnesse by eminent qualities as they may be improved. And so (saith the Apostle) ye may be ^{Ἀνεπαρκῆς} neither stumbling, nor causing to

* Compare
1 Cor. 10.
32. same
word.

stumble, neither taking, nor giving offence*. Under this notion of indifferency there is couched a liberty in the use of such things that beare that character. A liberty either of contradictiō, to use them, or not to use them; or of contrariety, or diversity to use them variously, according to severall particular circumstances. So as in the generall we dishonour not God, offend not our brother or neighbour, nor prejudice our own good.

Maxianx.

Others call things indifferent ^{τὸ ἐν μέσῳ κείμενα} Things put, or placed in the middle. That is, between that which is absolutely good, or absolutely evil morally, according to Gods description of things in his word. For God alone who is the only Creator and Law-giver can make things to be indifferent, so as none can unmake them from being such.

Therefore if Magistrates or Ministers, or both make things by divine appointment indifferent to be necessary, that is, peremptorily commanding or forbidding them, under what

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what spirituall pretence soever of Conformity, or uniformity, or order, or edification, &c. they feign to themselves a power of impossibles, as if they could physically uncreate things from their owne nature in which God created them, or could bind the conscience, where God (the alone Lord of Conscience) hath not at all bound it; and morally they act a part of Antichrist, 1 Tim. 4. 1, 2, 3, 4. Now the Spirit speaketh expressly, that in the latter times some shall depart from the Faith, giving heed to seducing spirits, and doctrines of Devils speaking lies, and forbidding to marry, and commanding to abstaine from meates which God hath **CREATED** to be received with thanksgiving of them that believe, &c. For every creature of God is good, and nothing to be refused; For it is sanctified by the **WORD**, &c. So that it is high impiety to make that necessary under a pretended religious consideration, (as **DOCTRINES**, V. 1.) which Gods Creation and regulation in his Word have left indifferent.

Others call things indifferent *τὰ ἐνδιάφορα* that is, Basil. as they must be middle things, so seisable things; things that are within our sphere, & faculty, facil to be done. For instance. Tobacco in it selfe is neither good nor bad morally; and the actions of taking or not taking it (now its use is common) are morally indifferent in themselves. If it must necessarily be taken or forborne, the reason is physicall. If a man doth morally well or ill in taking it, it depends on morall circumstances, as serving God better, or excesse, or &c. But for one to whom he will take it, whiles by nature he cannot beare it, or another to whom he will absolutely leave it, when with safety of his health he may not forbear it, is to undertake that which is without and beyond the circle of their power: and so this thing, and those actions about it.

are not properly indifferent to such.

Here much might be most usefully spoken (were I not bounded with an Epistle) of the many and large nets men make to catch themselves, and insnare their consciences, by tying themselves about the use, or non-use of things indifferent, where God hath not tyed them. There being this seede (I know not what one name to give it) of Adam in us that we are more eager after that from which we are tyed, whether by God or men, or by our own selves. So far then doth a kind of liquorishnesse of nature, and curiosity of braine, bagge and bewitch us as that we are sicke in conceite to know that which is concealed, and to have that which is denied. And this is so apparent, that not only Saints, in relation to a divine law, but Heathens in relation to the law of nature, have found by experience, Rom. 7. v. 8. But sinne taking occasion by the **COMMANDMENT**, wrought in me all manner of **CONCUPISCENCE**. The Heathens have complained oft of some such thing. (Gens humana ruit, per vetitum nefas. Nitimur in vetitum semper cupimusq; negata.

————— Video meliora proba;
Deteriora sequor —————)

Viz. That they were mad after things forbidden, because forbidden. For alas, there wants not Satanicall temptations to rub this itch, and to foment this concupiscence. And perhaps a temptation to make a rash vow, an inconsiderate knot; that after we may be tempted to cut or breake it, when we cannot loosen it. Therefore about things indifferent, if we perceive their use, or non-use prove inconvenient to us, conditionall prayer and carefull watching against occasions, are farre better than rash voves, or peremptory engagements.

For clearing all past, and making way for the rest, understand
stand

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stand 1st A Middle; which is either of Participation, as warme water partakes of hot and cold. And so no things or actions, or expressions, are indifferent in themselves and in the same respect, as if they were compounded of goodnesse and badnesse. Or else of Negation, As a stone, or tree, &c. is a midde betweene blindnesse and seeing. For a stone or tree, or &c. may justly be denyed either to be blind, or to see, because neither to see, nor to lose sight belongs to such things. And thus indifferent things, whether entities or acts, are said to be in the middle, viz. when it belongs not to them as such: and considered in themselves, to be either good, or bad morally. Understand 2^{dy}. That the extreames (as we must call them in relation to that Middle) are those two between which the thing indifferent lyeth. Now an indifferent thing lyeth either betweene two sorts of beings, the one good, and the other bad: such as is true grace and originall Corruption; or between two sorts of rules, the one commanding, the other forbidding. Understand 3^{dy}. the difference betweene physicall and morall in the businesse in hand. Things considered as they come forth out of Gods creation, or answer to the idea, and platforme of Gods mind, so they fall under the notion of physicall or naturall. Things considered according to that concernment they may have to, or about manners, to render us vertuous, or vitious, holy, or unholy, so they fall under the notion of morall. Understand 4^{dy}, the distinction between things looked on as in themselves, and as looked on in relation to ~~the~~ Things as considered in themselves, that is, according to their own natures & properties within the latitude of their own essence: so all entia all things are physically, and naturally good, as entia, as things, Gen. 1. Every particular thing, created every day, singly considered was טוב but good, positively was good. And when all was put and joyned together into a world;

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Mundus
נאמא.

thē the Lord saith, Gen. 1. last. It was **טוב** exceeding good, it was superlatively good. Bonum bono additum (say the Philosophers) facit melius. Good added to good makes better. And therefore from that phrase, Gen. 1. last, perhaps the Greeks and Latins call the world faire or beautifull. And thus likewise Satan is good, namely in his nature & essence, he is of angelicall nature; though morally in manners he is stark naught. Again, all actions considered in themselves physically as actions or motions, they are good. For in God we live, move, and have our being, in a naturall dependence, Acts 17. Yea the actions of wicked men, yea their evill actions as naturall motions are physically or naturally good. And thus things are beheld as in themselves. On the other side, things are considered as in relation to us, when looked upon as for, or under our use. For our use. And so all things considered according to their nature and ours, are either good for us as foode and physicke, or hurtful for us as poyson. Under our use; And so all things and actions steered towards vertue or holinesse are morally good. But all employed and improved towards vice and unholinesse are morally evill. Though the object in-essence, and the motion of the action in the nature thereof be good, both of God; yet mans ill managing and using of them is of his own sinfull heart, and so are perverted into evill. As in that common instance. The going of the horse is justly caused by the Rider: but the ill going is from the fault in the horse. Understand lastly, what are Circumstances. Though in naturall philosophy we usually reckon two, the circumstances of all naturall things; Ubi and Quando. Every created naturall thing is somewhere, and at sometime; yet in Rhetoricke and morality we count many more.

Quis, quid, ubi, quibus, atq; cui, cur, quomodo, quando.

That is, who he is that acteth; what he acteth; where; and

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and by what meanes; and towards, or before whom; and why; and how; and when. And perhaps other circumstances might upon deliberation, or experience, be found out. As to what end, how oft, how much, &c. These & the like circumstances are those that give formalitie of morall good or evil to the use or acting about things indifferent. So that though they be but circumstances, in comparison of naturall bodies; yet they are as it were the essentials of morall actions.

These things being premised, an open faire way is made for these maximes or main positions about things indifferent.

1. That though actions in their common naked nature have an indifferent respect to morall good or evil, as to feed, to cloath, to walk, to smile, &c. Yet as they are cloathed with particular circumstances, they put on the garbe of good or evil manners.

2. That though all indifferent actions in their essentiall and proper nature, are alike distant from evil, and equally propinque and neer to good; yet custome, occasion, opportunity, common opinion, &c. have annexed some circumstances to some actions, which picture them as more looking towards evil. As to daunce, to be an Accuser, or Executioner, or singular at some meere recreations, or to be gay and curious in fashions of apparel. And those things aforesaid annex other circumstances to other actions, whereby they seem to reach forth the hand more toward goodnesse. As to plough, to study, to be retired from frequent converse with the world.

3. Those actions that cleerly tend to order, and edification, are not meerly indifferent. For production of good supposeth goodnes in the productive cause, which determines them good, and so not meerly indifferent in that respect. Insomuch

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that a man is bound to use that gesture in worship, that doth most help his infirmity, and forward his devotion.

4. But some actions of men there are in common conversation, yea and perhaps in our devotion too, which are not properly humane, that is, actions of men as men, because they do not proceed from the deliberations of reason, but from the flosings of fantasie; as some actions of the hands, movings of the fingers, gestures of the body, formes of countenance, &c. whiles we are earnestly minding some most serious thing, all wth undeliberated actions are meerly indifferent.

5. But all actions that proceed from deliberated reason, considered in their particular exercise, are either good or evil, in regard of their end. For if they be levelled to a lawfull end, no ill circumstances apparently diverting, or over-disgracing them, they are good. If they aime not at a good end, they are so farre evil, as they want that good in them, which expressly, implicitly, or virtually should be in every action a deliberate man doth act, 1 Cor. 1. 31. Whether ye eate or drinke, or whatsoever ye doe, do all to the glory of God. You see the Apostle speaks of things indifferent, that they should have a good ayme; and it follows in the next verse, that they should beware of ill circumstances that might over-balance with evil, that good aim. For the Apostle immediately sub-joynes these to the former words, Give none offence, neither to the Jew, nor to the Gentile, nor to the Church of God.

6. Though an action may be indifferent in regard of one or two circumstances; yet in regard of all circumstances put together, it must needs be either good or evil. The coyne of money is known by the major part of the image and superscription.

7. Of all the afore-named circumstances, the person is not the least. For as that is double, the Agent, and the Patient

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ent (*usually*) so it implies many other circumstances of time, place, &c. which wait upon persons. Therefore great consideration is to be had touching the Person. For as the man that will use well his liberty in things indifferent, must not offend himselfe; must not grieve his owne conscience: but Rom. 1. 4, 5. must be fully perswaded in his own mind; nothing being impure of it selfe (Rom. 14. 14.) But to him that thinketh any thing to be impure or uncleane, unto him it is unclean: and he is happy that condemneth not himself (v. 22, 23.) in that w^{ch} he doth allow;

So 1. He that is such a strong Christian as this, settled in faith, and well skilled in his Christian liberty, must observe these rules towards others. 1. How he carries himselfe towards or before weak Christians. 2. How towards or before strong Christians. 3. Towards or before obstinate unbelievers.

1. Towards weak Christians, weak in their faith, touching things indifferent; not yet confident of what liberty Christ hath left them in the New Testament; his lesson or rule is this, Rom. 14. 1, 2, 3. Him that is weake in the faith, receive, but not to doubtfull disputations. One believeth he may eate all things; another who is weak eateth herbs. Let not him that eateth, despise him that eateth not, & v. 15. If any brother be grieved with thy meat, now walkest thou not charitably, destroy not him with thy meat for whom Christ dyed; let not your good be evill spoken of. & 1 Cor. 8, 9, 10, 11, 12, 13. Turn to the place, it is very considerable.

2. Towards or before the strong Christian, or firm Believer; The rule is this. Thou that art a strong Christian, must not neglect, but use thy liberty before other strong Christians, to confute them if they have failed in dissembling it, and to confirme them in the use of that liberty, Gal. 2. 11,

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12, 13, 14. *The summe whereof is this, that when Peter came to Antioch, Paul withstood him to his face, because hee was to be blamed for his dissembling, and drawing others into the like dissimulation, to wave & lay by their liberty and freedome from Jewish Ceremonies, by Judaizing with the Jews for a time, though they were fully confirmed in their own consciences of their own liberty.*

3. *Towards the obstinate unbelievers, that are wilfully superstitious, or maliciously opposite; the rule is by no means to forbear the use of our Christian liberty before such, lest we weaken it, and strengthen them, Mat. 15. 14. In the beginning of the Chapter, the Scribes and Pharisees tooke offence at Christ, that his Disciples did eat with unwashen hands, (as intimatingly blaming him for teaching them no better) our Saviour reproves them for observing humane traditions, and withall gives them a better lesson, viz. That not that which goeth into, but that which commeth out of the mouth defileth. The Disciples come and tell Christ, that at that saying, the Scribes and Pharisees were yet more offended. Christ instead of any indulgence practised or prescribed towards such, returns this answer, vers. 13, 14. Every plant that my heavenly Father hath not planted shall be plucked up.. LET THEM ALONE, they be blinde leaders of the blind (wilfully blind.) And if the blind lead the blind, they shall both fall into the ditch. The like rule some pious learned collect out of Pauls circumcising Timothie, & not circumcising Titus. He circumciseth Timothie because of the weak believing Jewes, Acts 16. 2. But hee would not suffer Titus to be circumcised, lest he should indulge too much unto superstitious Judaizers insinuating, insidiatoric, false brethren, Gal. 2. 3, 4.*

Observe

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Observe hence by the way a golden rule for these present dissenting times. Circumcision was not indifferent in the thing. For not long before it was an Ordinance of God, and so necessarily to be used. Since that it was abrogated by Christs death, and so de jure of equity in regard of the thing it selfe, it could not be used. The reason therefore that must justifie Paul in circumcising Timothy, must be some such like as this. That though Circumcision in esse, in being now, was not indifferent: but in that regard necessarily to be laid aside; yet at present in the Cognôsse, the generall knowledge of it among men, it had a kind of notion of indifferency upon it. For as yet, in the time of Acts 16. when Paul circumcised Timothy, the statute for it's repeale was not come forth under the hands of the Apostles (as after it was peremptorily set forth, Gal. 5. 2.) And so it could not oblige, untill a due promulgation of it. And so mean while, Paul might some how, use it as a kinde of indifferent thing in regard of the severall opinions of believers in this intervall of time. For those that were confident it was in force, would not be offended; And those that thought it abrogated, would not be offended for the sake of those weake believers that would be offended at the omission of it; or at least looke on it as a Blank. But for unbelievers that clamoured for it, as necessary, Paul took more care to assert his liberty, then to please them. All which, prudently weighed, and skilfully applyed by Saints, may be most sovereign to compose great dissentings, or at least remove grievous scandals taken, if not given (in these peace-lesse and unkind speaking times) among **T H E M**. The godly Anabaptists (as they are distinguished) take offence at the godly Presbyterian and Congregational men for baptizing the Infants of Believers; The godly Classicall Presbyterians take offence at the Congregation way, that it doth

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doth not receive the regiment of the classes, nor submit to, as necessary, all their appeales, and sentences upon appeales; And the godly of the Presbyterian, and Congregationall way, take offence at the Anabaptists for not baptizing Believers Infants; As the Anabaptists and Congregationall way take offence at the Presbyterians, for their set, standing classes, and their peremptory sentences upon appeales, enjoyned without all faile to be obeyed, what ever they be, or however they look in the view of Scripture, and godly Consciences. Now if these severall judgements, each of them interchangeably in favour to his contrary, did but aptly apply the Case aforesaid, of circumcision, so as at least to attain to this result, That however these things, of Baptisme, Classes, Appeales, &c. are in their **BEING**; yet the Royall Edict for **KNOWING** is not yet cleer to the judgement scrupling: the **OFFENCE** both on the one side, and the other, would be in a great measure, if not altogether removed, and till God reveale it to those that are otherwise minded, we all should sweetely agree as Saints, to defend one another, and the publique safety, against the common enemy of unbelievers or worse.

Phil. 3.
15.

Thus you have, how the strong Christian, or strong Believer ought to carry himselfe in the use of things indifferent.

2. If any be a weake believer, a weak Christian, (and be that is weake in his knowledge, assurance of justification, and faith for mortification, hath little reason to be confident of his strong faith about things indifferent, though it be the ill custome of weaklings to be most peremptorily censorious about these things (who so bold as blind Bayard.) I say if any be a weak believer, hee must thus carry himselfe towards him that is strong. Dost thou that art weake, see him that is strong, use freely his Christian liberty before thee,

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that, not suspecting thy weaknesse in knowledge and faith in those things? Doe not thou presume rigidly to censure and condemne his knowledge and faith in that liberty Christs blood hath purchased for him. For so runs the absolute rule, Rom. 14. 2, 3, 4. One believeth he may eate all things, another who is weak, eateth herbs Let not him which eateth not, judge him that eateth, for God hath received him. Who art thou that judgest another mans servant?

The non-observation of this rule, sets the present age on fire. Men cry out for, and cry up Gospel preaching; professe and applaud Gospel spirits; talke also apace of love, sweetnesse, and reciprocall condescension. Thus 'tis in the theory; or every man for himselfe. But how is it in the practicke? Thus; the face looks quite a contrary way, the bells ring backward. This man that will not see hardly his owne sinfull infirmity, will looke keenly into anothers Christian liberty, vote it a sinne, and passe a condemnation upon it. And by all meanes looks that another should be humbled a long time as low as the lowest Hell for his infirmities, whilst this Censurer himselfe for his own evill actions, equivalent, if not more prevalent, and sinfully eminent, will not be cast down a day, so low as I may say, as Purgatory before men.

This age hath not learned any thing to purpose of that Gal. 6. 2. Beare ye one anothers burthens, and so fulfill the law of Christ.

No, we adde to one anothers burthens; And if we suppose another be proud, passionate, &c. we trample upon it with a greater pride and passion.

Thus of the 1. generall head. Things indifferent. Next of the morall Law.

1. For the morall law, of the ten Commandements
C (whose

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(whose injunctions and prohibitions directly determine the question what things are necessary, viz. must be done, or must not be done, and consequentially what it leaves out, it resolves us to be indifferent) the licentious of this age lay aside, thereby to attain a vaster liberty; to make more things indifferent, then ever God made, and so to doe even what they please. And their pretended reason is, because they conclude it to be of the Covenant of works. And I wish they have not learnt it from Pulpits, unskilfully handling it and putting it wrongfully under that notion. For the morall law of the 10. Commandements is cleerly an appendix or part of the Covenant of Grace. For as love answers to faith in the New Testament; so did the ten Commandements answer to the Ceremoniall Law in the Old Testament. Will any man that is in his wits (according to Scripture) deny that either love in the New Testament, or the Ceremoniall Law in the Old Testament, were of the Covenant of Grace? The text is plain, Gal. 5. 6. In Christ Jesus, neither circumcision availeth any thing (that is then, or at any time in the outside) nor uncircumcision, but faith which worketh by love. And the Lord Christ, and the Apostles have this often up: The law is fulfilled in this one word LOVE. And saith Christ (of the Ceremoniall law) John 5. 48. Had ye believed Moses yee would have believed me, for he wrote of mee. I need say no more to mind men, that love in the N. T. and the Ceremoniall Law in the O. T. were of the Covenant of Grace, and that love in the N. T. answers to the ten Commandements in the O. T. And is there any thing in the ten Commandements to bespeake them a place in the Covenant of workes? Doth commanding? why then doth Christ so often say to believers, John 14, &c. If you love me keepe my Commandements. It's farre more suitable

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ble to a Gospel way and a gracious Covenanting Spirit, rather to be commanded by the authority of his Saviour, then to pinne all obedience upon the power of his own uncertain love. Luther *hints notably to this*; Lord (*saith hee*) thou commandest me to pray; "I cannot pray as I would, but I will obey. Though my prayer be not acceptable, yet thine owne Commandement is acceptable to thee. *And if ever any man, Luther was of a most pure, high Gospel-spirit; deny it who can, that hath read his Commentary on the Epistle to the Galatians, now common in English. On the other side what meanes the preface to the ten Commandements, viz. I am the Lord (Hebr. J E H O V A H) Thy God, which have brought thee out of the LAND of ÆGYPT, out of the house of bondage? Doe not these words asher in the Commandements, and set them down amidst the Covenant of Grace? For here God is our God upon new tearms of redemption, freely offering himselfe to us: not upon the old, namely doe this, and thou shalt live. We are brought out of Ægypt in Christ, Mat. 2. 15. That is, we are brought out of spirituall Ægypt, the wicked world, as John expounds it, Revel. 11. 8. A hint of these things is enough to them that will understand. And doe not severall promises annexed to severall Commandements, as to the 2^d, 4th, 5th sound of Gospel-grace; to the same tune with the preface? I am importuned to be short, for the accommodation of the Printer; therefore I can but touch things.*

It were strange if God many hundred yeares after his Covenant of Grace, which he promised and plighted with man, Gen. 3. Expounded and further confirmed, Gen. 17. Compare Rom. 4. Should at Sinai make a Covenant of workes. Learned and pious Polanus (renowned

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for 60. b) is bold to speak higher. "It were very unreasonable (saith hee) to imagine that God should make "a Covenant of workes with man after Adams fall, and "so, unable to doe any spirituall thing, having made **T H A T** only **O N C E**, viz. in Paradise, when man was in a **C A P A C I T I E** to enter into **S U C H** a Covenant.

Object. *The Apostle Paul often in his Epistles opposeth the Law, to faith, and seemes to understand both the Ceremoniall, and morall.*

Answ. *The Apostle doth not oppose the Law to faith, as the Law is considered in it selfe, but as it is misconceived, and misemployed by the Justiciary Selfe-justifier. Cleer enough the morall law is not opposite to faith, Jam. 2. 21. to the end of the Chapter, study the place. For the least thou canst make of it will be thus much, that a working faith is the only living justifying faith. Working must justifie faith to be true faith, as faith justifies us to be true Saints. But the justiciary, that would justifie himselfe by working, he looks upon all law, both morall, and Ceremoniall, yea and upon the law of **F A I T H** too, (as the Apostle calls it,) as on workes. Those of the Jewes that were such justiciaries obeyed the morall law, not out of faith, working by love (Gal. 5.) but out of selfe-love to justifie themselves by selfe-wrought righteousness, Mark 10. 20. Luk. 10. 29. And they sacrificed and used other things of the Ceremoniall law, not as an expiation and attonement, including Christ as the kernel, but as on workes, by them performed, to their cost and labour, and so rested in the deede done, Jer. 7. 4. And so the Prophet calls Ceremonies there & then, lying vanities; And forbids them, Isa 1. Upon this consideration the Apostle speaks acurately, and precisely to the false notion of these Jewish justiciaries, Rom. 9. 31, 32. They*

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They attained not to righteousness, because they sought it not by faith: but **AS IT WERE** by the workes of the Law, *meaning, that the law morall, or Ceremoniall was not in themselves of the Covenant of works, but by the false notion of justiciaries, they were to them tanquam WORKES, they were as so to them. To this Luther speaks notably (to this effect.) Men (saith he) looke on the law askint, "they looke on the law given by Moses, as MOSES MOSISSIMUS, that is, "MEER MOSAIGALL MOSES, i. e. upon the outward things and performances abstracted by themselves, "and so the Law (saith he) kills: And not on the Law "as given by Moses AARONICUS, that is, AARONICALL MOSES, i. e. as Aaron the High Priest joyned with Moses, typifying Christs Priestly office, (as Moses did his Propheticall and Kingly) whereby attonement is signified for our persons, and for the sins of our imperfect obeying the commands of either law, and so our soules are saved alive. So that as faith and love cannot be separated, nor may they be confounded in the New Testament; Not confounded to make the law of faith a worke as the Papists and others doe, whiles they adore it as a quality in us, without its object Christ, grasped in the hand thereof; and so looke upon it as love, viz. as a working thing in us, or to make love as faith, as if love were the forme of faith, perfecting it; nor separated; not Faith from love; for so faith is dead, Jam. 2. Nor love from faith, for then it is sinfull, if not a bastard love; For faith must make attonement for the failings of love. So nor may Moses and Aaron, the morall and Ceremoniall law be confounded or separated in the Old Testament. They both were delivered at the same time, and in the same place. As the morall law, Exod. 20. So the Ceremoniall,*

AAs.

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Acts 7. 44. Heb. 8. 5. compare Exod. 25. 40. Even as Moses and Aaron lived at the same time, and were in joynt Commission in the same businesse, instrumentally to save the people. Not to be confounded by looking on the performance of the ceremoniall, as wee doe on the morall, viz. a matter of meer obedience, as many now transforme many Gospel duties, prayer, hearing, &c. into a legall notion, resting in the deed done, without taking up Christ in them. Nor to be separated, not the ceremoniall law from the morall. For then there is a dreame of faith without obedience, faith without love. Nor the morall from the ceremoniall; for then there is obedience without faith: and so not sincere, but altogether sinfull.

Obj. The Apostle Gal. 4. 24. makes the Covenant at Sinai a Covenant of bondage, and puts it in opposition to Hierusalem above, that is the Covenant now in the N. T. with the universall Church. And so seemes to make two Covenants.

*Answ. The Apostle speaks all this in relation to the ceremoniall law, which formerly was the manner of that religious worship commanded in substance in the 2^d Commandement to all ages: and so was then the forme and ceremonie of much of their obedience; which ceremoniall law indeed was a bondage, and kept men in servitude, Gal. 4. 1. But can not speak it of the morall law, in that the Apostle himselfe doth so press it upon all believers at the end of every one of his Epistles; annexing it as the doctrine of love, to the doctrine of faith, which he profoundly handles in the former part of his Epistles. So that the Apostle doth there signifie only two severall dispensations, and formes of promulgation, of the same Covenant of grace, of faith and love. The former Ceremonious, in types & shadows; the other plain and spirituall. The 1 called the old Co-
venant*

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venant, the other the New Covenant (though but two formes of the same Covenant) as the Apostle evidently explains, Heb. 8. 5. to the end of the chapter. The 1. in regard of the shadows, was Moses veiled; the 2^d was Moses unveiled, and spirituall, God shining in the face of Christ, 2 Cor. 3. 13. to the end, 2 Cor. 4. 6.

By all, it appears, that we that are believers, may no more divide the ten commandments from our faith, then wee may divide our love from faith.

The 3^d and last thing, to which I will speak only a word is Expediency. The Apostle to explain the doctrine, and to direct in the practise of expediency, useth four words.

1. CONVENIENT; to signifie, that even in indifferent things we must see that all be agreeable to our persons, according to all the circumstances aforementioned. 2. EXPEDIENT; intimating that we should look that those our actions be such as do further and dispatch some good, or else they be not good. 3. PROFIT. As the Apostle saith, what profit is there of circumcision. Hinting, that we should see that such our actions be beneficiall to us or others; wee either doe good, or receive good. 4. EDIFIE. Teaching us that we should rather endeavour edification, then giving offence in the use of things indifferent, or circumstantiall. And in that the Apostle useth so many words to direct us in the right use and acting about things indifferent; that one of the four said ingredients must be in them, or else all is not well.

For a close, observe two rules, which we oppose to two false principles, by which men usually goe, and so oft miscarry.

1. Touching matter of opinion, they usually say it is a truth (as they conceive) therefore to be contended for at any time, without distinction of expedience. To which we oppose this rule. All truth, though indeed the very truth of God, is not to be uttered at all times, *Mat. 7.*

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6. chap. 9. 13, 14, 15, 16, 17. Job. 16. 3, 4. Heb. 3. 11, 12. weigh these texts for they are strong.

2. Touching practise, they commonly contend, that it is their Christian liberty, and therefore they will use it, and not be debarred from it by circumstances. To which we oppose this Rule, Phil. 4. 8. Finally brethren, whatsoever things are true, whatsoever things are honest, or comely, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think of these things.

From my Study at Mary Stainings,
London, July 10. 1648.

Nathanael Homes, Teacher
of the Church there.



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GOSPEL LIBERTY

EXPLAINED.

I C O R. 10. 23.

ALL things are L A W F U L L for me , but ALL things are not E X P E D I E N T : ALL things are L A W F U L L for me, but ALL things E D I F I E not.



Hese words that I have read to you , they are the conclusion of *Pauls* answer to certaine Questions that the *Corinthians* (it seems in writing) had proposed to him. What those Questions were you may read, from the beginning of the 7th Chapter, to part of this 10th Chapter. I shall onely touch them a little ; In the beginning of the seventh Chapter they had written to *Paul*, and asked him this question , Whether it were lawfull for a man under the Gospel to marrie ?

B

Because

The scope
of the
words.

Because it seems they thought the profession of the Gospel such a holy thing in old time (otherwise than Professors do now,) that they thought it a kind of defilement to that spirituall and glorious profession to marrie. That was one question. Another was Chapter 7. 4. Whether being married they might live with there husbands and wives as before, *Paul* answers that. They aske him againe, whether a Believer being matched to an unbeliever, might turne away his wife, and leave his house? He answers that; Then the servants that were believers, and their masters unbelievers, they wrote, and asked whether they in conscience should seek their freedom? He answers that also. So there are divers questions from that place to the end of the Chapter; as whether it were lawfull for people to marrie in the time of persecution; or for people that were once married to marrie any more; he answers that. In the 8th Chapter they have other sorts of questions greater than these; Whether it were lawfull for believers to eat flesh offered to Idols? that was a great question: for in those Countries the Gospel was among Infidels, and those that were without they worshipped the devill in Idols, and sacrificed meat to them; and this meat when it had been sacrificed was carried to the market and sold: Now they questioned, whether they knowing that that meat was offered to an Idol, might eat of it? *Paul* answers that; And in the 9th and 10th Chapters illustrates it, and so comes to summe up all his answers in these words, *All things are lawfull for me, but all things are not expedient &c.* That is, the most of those things that you have proposed, if not all, they are lawfull, I say not they sin if they marrie, they

they sin not; and for meat offered to Idols, *an Idol is nothing in the world*. All these things are lawfull, and abundance of things more: but all things are not expedient. As if he should say, I wonder why you *Corinthians* ask so many questions, whether this or that be lawfull; you may doe lawfull things, and yet damne your soules for ever. I will not hide the liberty of the Gospel from you; It is lawfull to eat meat offered to an Idol: for, *an Idol is nothing*; and to marrie it is lawfull, so it be *in the Lord*: but yet in the New Testament you should look higher than that which is lawfull, & unlawfull, you should look what is expedient, and what edifies, and those things that doe not edifie, (as most of these things did not, though they were lawfull in themselves,) you must not use them: for saith he in the verse following, *we ought not every man to seek his own things, but another mans good*. So that I say the words are the summe of *Pauls* answer to the *Corinthians* to these questions; you may finde the particular answers to every one of these questions, if you peruse the former Chapters.

So that to come to the words they have in them these two things.

Parts of
the Text

First, here is a concession; they ask the question if these things were lawfull, *Paul* grants that they may be lawfull; It is lawfull to marrie, it is lawfull for a believer to keep his unbelieving wife, it is lawfull for a servant to abide with his master, though he be an unbeliever: it is lawfull to eat meat offered to an Idol, *Paul* grants it, *All things are lawfull*.

I .
a concessi-
on.

Secondly, here is a restriction, an exception against that rule, that although *All things be lawfull*, all

2.
a restricti-
on.

things are not expedient, all things edesie not. So that before I goe about to tell you my thoughts from this place : for the setting of you in these wavering times, wherein you grope for light ; I will open a litle to you these words , that you may the more clearly see the Doctrines.

All things are lawfull for me ;

The meaning of the words.

All, what meant by it.

Many meant by all.

[*ALL*] By *ALL* here you are not to understand, *ALL* universally, as it is often used in the Scripture, that is, *ALL* excepting *more*, as in *Exod. 1. 6.* *The people of Israel, and ALL that generation died.* That is, every one that came into *Egypt* were gone at that time, or as it is *Rom. 5.* *Sn by Adam entered upon ALL men.* That is, every man in the world became a sinner by *Adams* sin ; Now you are not to understand *ALL* in this place so, as though that *all* things were lawfull, that is, that there is liberty for people to doe what they list now, men may sweare and lie, and curse, that men may be professors, and be cheaters, and couzeners, Professors, and be drunkards, and proud, and covetous. This is not the meaning, *Paul* doth not meane by the word *ALL* a universalitie : but by *ALL* he meanes *many* things, *many* things are lawfull, but *many* things are not expedient, and that *all* is taken for *many*, I might shew at large in Scripture it is very usuall, *Psal. 118* saith *David*, *ALL nations rose up against me, and compassed me about.* *David* doth not meane that *all* the nations in the world did come about him, but he meanes *many* ; divers people did come together against him. But more plainly in *2 Tim. 2. 6.* *There is one God, and one Mediator between God and man, the man Christ Jesus, who gave himselfe a ranfome for ALL.* Hence divers

now

now a dayes do hold a universall Ransome and redemption, that Christ died for *ALL* men alike, because of this word *ALL*, that Christ is said to be a ransome for *ALL*: but if you compare this place with *Mat. 20. 28.* there you shall see the meaning of it, *Whosoever will be chiefe among you, shall be your servant, even as the Son of man came not to be ministered unto (to be waited upon in this world) but to minister and serve, and to give his life a ransome for M A N R.* That which in the other place is a ransome for *all* *Matth.* interprets it for *many*. So in *Mark. 10. 45.* (for wee must expound Scripture by Scripture, or else we shall run giddily and endlesly into error) *for even the Son of man, came not to be ministered unto: but to minister, and give his life a ransome for M A N R.* There is the same word. So by *ALL things* in this place, you are to understand *many things*. *All things are lawfull*; that is, all these things that you propose, and many more: for I comprehend many more than they questioned, or else he might have said, *these things* are lawfull: but he makes a generall rule from it, These are lawfull particularly, and all things are lawfull; that is, abundance more than these.

[*ARE*] *All things ARE lawfull.* There is something in that word *Are* in the present tense, that is, they are *now* lawfull under the new Testament, it was not so alway: for they could not say under the old Testament, *all things are lawfull*, that is, *many things*: for they were tyed; every thing was either commanded, or forbidden to them, their meat, their drink, their cloathes, their worship, their manner, and circumstance, the place where and the time when; nay they were tyed to their very oyle, and to the snuff

Things
lawfull
now, that
were not
of old.

of a candle, nay, (with reverence) they were tyed concerning their excrements, the Lord made a law for their excrements. *Now*, all things are lawfull ; they were not *before* ; there are not so many bonds and obligations as there were then. *Now* under the new Testament there are *many* things lawfull that were not under the old. Indeed sometime they were intended by Gods dispensation in cases of necessity , as *Dauids* eating of the shewbread that was not lawfull ; God passed by it, but there was a law for that There were but a few things (I will not say none) but were absolutely sinful or absolutely lawfull in the old Testament.

All things are LAWFULL.

Lawfull
what it is.

[*Lawfull*] what is that? A thing is *lawfull* when in it self it is neither commanded nor forbidden in the word of God: when it is not determined by the will of God whether we shall doe it or not doe it: that is lawfull so when he saith all things are lawfull, he meanes that there are abundance of things left in the new Testament that are neither commanded nor forbidden by the Lord.

Sin in do-
ing of law-
ful things.

Misunderstand me not : you sin when you doe *unexpedient* things; and then you are readie to say is it not lawfull? no ; though the thing in particular be not unlawfull, yet you sin in that you cross a generall rule ; that is, those things that are lawfull yet you are not to doe them in extreames. As for instance you may marry, yet you may sin in marrying, not that you cross a particular cōmand: for it is lawfull to marrie ; but you crosse a generall rule, and so you sin.

BUT all things are not expedient.

BUT

[*BUT*] that is when I say all things are lawfull, you think you have all libertie by that, *but*, hold all things are not expedient. Though it be lawfull yet look not only to that but see that it be expedient, and so if you look to the rule of expediency you will walke a hundred times stricter, than men that only looke what is lawfull, and what is not.

[*ALL THINGS*] That is, divers things are not expedient. [*ARE NOT*] That is, they are not so altogether, alwayes, in all places, to all persons; all things, in all places, at all times, and in all circumstances, are not expedient for all persons: for there is nothing almost but in some places, and at some times, and for some persons are expedient [*EXPEDIENT*] What is that? It doth not *edifie*, it doth not *be-seeme* the profession of Jesus Christ; it is not *lovely*, it is not *venerable*, it is not *true*, it is not *honourable*, it doth not *edifie* the brethren, it doth not *win sinners*, it doth not *adorne* the Gospel, it doth not *become* our *profession*. When he saith all things are not expedient, it is, as if he had said, there are abundance of things that are lawfull, that doe not honour God, that do not win sinners, and build up the Saints. So now you understand the words.

Expedient
what.

All things are lawfull for me, but all things are not expedient.

There are three Lessons that I meane to observe from these words, and which (if the Lord will) I intend to open to you.

First, you may learne this, that

The Saints under the new Testament, they are not so strictly bound in point of LAWFULNES as the Saints were in the old Testament.

The

The Second is this, that

The Saints under the new Testament, are as strictly, or rather more strictly bound, in point of expediency, than they were in the time of the old Testament.

For you shall seldom read of expediency in the old Testament, but if a thing were lawfull, for the generallity they might doe it.

Thirdly, you may learne this Lesson, that

If a Christian will walk honourably, and spiritually as becometh the Gospel, he must not onely (so much eye) what is LAWFULL, as what is EXPEDIENT.

These three things are taught here as I apprehend, in the words; And of these let me this day only open a little of the former: for you must take them together, you must not without wrong to your owne soules, and dishonour to God, take one Doctrine, and not all; but heare all, and without prejudice compare all, and weigh, and try them.

Doct. I. The first Observation, or Doctrine is, that

The Saints in the new Testament, in point of LAWFULNES are not so strictly bound, as the Saints were in the old Testament.

That is, many things in the new Testament are lawful for the Saints to doe, that were not lawfull in the old Testament: or, there is a greater latitude, there is more space, for a Christian, for a believer in his walking and conversation in the new Testament, than there was in the old.

Beloved, There is some truth in this, that you may apprehend presently: for goe no further than these very questions that were here asked; It seemeth that in the old Testament all these things were not lawfull; it was not lawfull for them to eat all kind of flesh, no
flesh

flesh that was defiled that was offered to Idols, it was not lawfull to eat; swines flesh, and divers other things : Now, *all things are lawfull; every creature of God is good.* If they had unbelieving wives, strange wives, *Ezra 9. Nehem. 9.* It was not lawfull to keep them, they must drive them away, and their children : but now it is lawfull for a man that hath an unbelieving wife to remaine with her. I say, there is somewhat that you presently see, that the Saints in the *new Testament*, in point of *lawfulness*, are not so strictly, and absolutely bound up as they were in the *Old.*

I will give you a few Scriptures, before I come to open it further. *Mat. 11. ult. Come unto me all ye that labour, and are heavy laden, and I will give you rest; take my yoke on you: for my yoke is easie, and my burthen is light.*

If you will give me leave to tell you my thoughts upon these words, I conceive that the meaning of it is this, that Christ Jesus saw poore people trudging in the way to Heaven (as they thought) and every one thought to be saved in his own way and labour: as the Papists that do abundance of good works, & by their own righteousness they will be saved : And there the poore Jews were under a yoke that *they nor their fathers could beare* ; And by fasting and prayer they did strive and struggle, and all in vaine ; Now, saith Christ, *Come unto me all ye that are weary & heavy laden.*

Now I say, (with submission) I think the meaning is not as we usually take it, come to me all yee that are laden with *sin*, and receive salvation, (though that be true) but yee that wearie your selves with the yoke and burthen of your own righteousness, and labouring to fulfill the law ; *Come unto me yee that are wearie*

Christ's
yoke, what.

and heavy laden, and I will give you rest: How is that? I will take away the rough yoke, and the heaue burthen that is on you, and I will give you an easie yoke, (as I shall shew anon) you shal have now faith Christ; an easier, and more comfortable way to Heaven than ever you thought of. Christ doth not onely pittie poore grosse sinners that are not in the way to Heaven; but it pitties him to see men goe in odd wayes to Heaven; that labour, and goe about the bush, and tire themselves in their own waies, when there is an easie sweet way that Jesus Christ offers, *Come unto me, for my yoke is easie, & my burthen is light.* That is, not onely in respect that we have more grace in the New Testament than there was in the Old, (though that be true) but in it selfe, the way by Jesus Christ, the way to Heaven, and salvation in obedience to Christ, is a lighter burden and an easier yoke, than the way that the Saints had (as it were) by works in the Old Testament, or that sinners now have, that are out of Christ.

More grace
in the new
Testament
then in the
Old.

In *Phil. 4. 8.* Finally my brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure; whatsoever things are of good report. If there be any love, if there be any praise, think on these things. Paul having taught them concerning things to be believed, matters of faith, he comes to matters of obedience; and now he makes a generall rule: as if he had said, You are Saints of the New Testament, and Christ hath made you an easie yoke; And it is not for me to descend much to particulars for you: but I will make a generall rule, If you finde any thing that is true, any thing that is honest, any thing that is honourable, or venerable, any thing

thing that is *lovely*, or any thing that is of good report, if there be any *vertue*, or *praise*, think of those things, lay hold on those things; I will not tye you, but doe you spie them out; if there be any thing *lovely*, that makes the Gospel of Christ *praise worthy*, or any thing that hath *vertue*, lay hold upon those things; he ties them not to particulars: For they might say, a thing may be *pure*, and not *lawfull*, it may be *lovely*, and *reuerable*, and not *lawfull*; O, saith he, talk not of *lawfull*, you should not walk so much by that rule, but if it be expedient and honour God, and adorne the Gospel, lay hold on those things, *And what soever yee have seen me doe, that doe.*

Not to look
so much to
lawfulness
as expedi-
ency.

I will propose one place more, because I desire that you may understand this point, 2 Cor. 9. Where Paul doth shew them by his owne example, that it was not fit for them to look to *lawfull* things only, but to what is expedient: for saith he, *may I not lead about a Sister as well as Peter*, and others? May I not marrie as well as they? and live by my preaching as well as other men? Doth not the Law of God say, *Thou shalt not muzzle the mouth of the Oxe that treadeth out the corne*? Yet I did none of these things, I did not marrie, nor take any thing for my paines of you *Corinthians*; why so? because he might honour the Gospel of Christ, and not loose his glory in that: for, saith he, *though I be free from all men, I make my selfe a servant to all, that I might gaine the more; to the Jews I become as a Jew, that I might gaine the Jewes, to them that are under the law, as under the law, that I might gaine them that are under the law, to them that are without law as without law, being not without law to God, I become every thing to all men, that by all meanes I might gaine some.* Paul would be a Jew

Pauls compliance.

with the *Jewes*, and a *Gentile* with the *Gentiles*, he would be *strong* with the *strong*, and *weak* with the *weak*; how could he complie thus to win and save soules, unlesse there were a latitude given by Christ, wherein there is a liberty that is not determined, and the *Saints* may apply themselves to, for the glory of God and the good of others? But *Paul* he was not without law to God; that is, in his soule and spirit he did keep close to God. And not only so, but in externals where God had determined: for he would not sin to cōplie with men: but it seems things were not much determined, when *Paul* could be a *Jew* with the *Jewes*, & a *Gentile* with the *Gentiles*, as if he had not known the *Jewes*, & as he saith, *catch them by guile*. Not as a cunning abominable creature, but he could be wise & politick for the glory of God, & the good of others; he could be a *weak* professor with the *weake*, and *strong* with the *strong*, and be circumcised, and shave his head; and when he was among the *Gentiles* he could shew his freedome, and win them; he could be *all things to all men*, which he could not have been, if there had not been a latitude in the Gospel, that people may use for the glory of God, and the good of others. So that we have now the lesson, the truth proved.

The Doctr. opened.

I.
Wherein this latitude in the new Testament is.

Now let us open it a little: For the opening of it two things are to be considered.

The first is, what are those things that you say are lawful now under the new Testament, that were not in the Old? wherein is that latitude? what is admitted that was not then?

Then 2ly why the Lord in the new Testament hath given a larger scope for his people, than God by *Moses* did in the Old? For could not the Son of God, be

so faithfull as *Moses* that was a servant (I speake with reerence) why could he not be as strict as *Moses* ?

Beloved, you are to understand that the morall Law of God, that is, the ten words, as God calls it, the ten commandments, with the spirituall exposition of it, through the booke of God : God hath not given us more scope, & libertie in these, than he did to them, if so much. As, *thou shalt not steale ; thou shalt not commit adulterie ; thou shalt not take the name of God in vaine :* God doth not give us leave now to cozen, and sweare, and steale, and be filthy: this is not the meaning, you are bound as much to this, as ever they were.

Not in the
ten Com-
mandmets.

Only take that with this exception, that if you be Saints and borne againe new creatures, you are bound to doe this [I shall shew upon what grounds and motives anon] but the curse, and plague, and damnation that should seize on you, and that was to seize upon them that went to be saved by it, that is remooved, and gone. *There is no damnation to them that are in Christ.* But the thing it selfe stands firme, Christ came not to *destroy the law, but to establish it ;* heaven and earth shall passe, but not one iot or titlle of it shall passe. I could shew many reasons that the law of God is the outward rule, and the spirit the inward rule; and these are not contrarie one to another as men usually make them. These rules are the same to the Saints in the new Testament as well as in the old: and as a Saint under the old Testament was a Saint under the Gospel, as it were : so in the times of the Gospel, a sinner one that is not borne againe is under the law, and under the curse, and damnation of it at this day. So, this libertie, and

So bound
to obey
the Com-
mandmets,
though the
curse be
gone.

The Law
the out-
ward, & the
Spirit the
inward
rule.

latitude it lies not at all in the morall law of God, those commands of God those last for ever & there is no gap opened there.

Wherein then is it :

The liberty
of Sts. in
the new-
Testament.

Freedom
from Cere-
monies.

It in these two things principally:

One is that now we are freed from all those ceremonies that lay upon them under the law; in the new Testament we are freed from them. I need not name many places. In *Gal. 5. 1.* compared with *verse 13.* *Stand fast in the libertie wherewith Christ hath made you free, and be not brought back into bondage.* What is that? be not circumcised, and circumcision is taken divers times for all the ceremoniall law; *you observe daies, and times, and moneths, and yeares, I am afraid of you.* Christ hath made us free from all the ceremonies of the law.

A great
freedom.

But you will say that it is a poore freedom.

You are mistaken; it is a great thing: for if you looke *Act. 15.* the Apostles and Elders there say of the ceremonies, *neither we nor our fathers were able to beare them,* they were so heaue. For if we consider the cost they were at, how they were driven to kill beeves, and sheep, and oxen, and to make morning, and evening sacrifice, and burnt offerings, and to bestow so much money, to be at abundance of cost, and charges, and to goe to Ierusalem every yeare, and to a sacrifice in the Temple; and a greatdeale of labour; And which is more, there were abundance of ceremoniall restraints; their places they were restrained to them; they must worship in this place, and not in another: but now in the Gospel, we must *lift up pure hands in every place.* And then, for the time they had dayes, and moneths, and they had yeares

yeares of *Jubilee*, which are all gone; And for the very creatures, they must have such meat, and such cloathes; they were restrained, and tied in every thing, and crossed that they could not have their minde; If you consider this, it is a great matter that Christ Jesus hath at once removed all these *beggerly rudiments* away: so I say, there is so much more roome for you, that unlesse Popish Mosaicall spirits bring them in againe, Christ Jesus hath removed them. That is one thing.

The second, and the chiefe is this, That there is a greater liberty in respect of the *externalls* of Gods Worship; that is, that God hath not tied people in the new Testament so strictly to his outward worship, as he did the people in the Old; I doe not meane that he hath not tied them for the *substance*, or for the *matter* of it; neither doe I meane (to speak properly) that he hath not tied them for the *manner*; but for *circumstance*; and some circumstances too, it may be, God hath tied us to. So I meane not matter so much as manner, nor properly the manner so much as circumstances; nor all circumstances: for it may be there are some that God hath instituted and appointed: but there are abundance of circumstances in the worship of God, that are undetermined in his blessed Word, and are left to the spirituall discretion of the Saints, to determine, as may agree most with love, and peace, and charity. As you may see clearly, if you compare the one with the other, the outward worship of God in the old Testament, and in the New, you shall see for their outward worship there, they were tied to the sauffe of a candle, there must be so many loopes, and so many pins, and so many ilet holes.

2.

Liberty in
in the ex-
ternalls of
Gods wor-
ship.

Nor in the
substance
or matter,
or māner.

Punctuall
lawes in
the old Te-
stament.

Passcover. holes. Nay, come to the *passcover*, you shall see the Lord made them divers laws; as they must take a lambe of such a yeare, & on such a day of the moneth, and what kind of lambe it must be, and he shews them what they shall doe with the lambe, how they must kill it, and what their posture must be, they must stand and have their staves in their hands: and what sauce they must have, and how they shall roast it, and what they must doe with the rest of it. The Lord did punctually binde them, and stint them in that & other things, the Lord made all his lawes deare to them. But in the new Testament, take the chiefe of the holy Ordinances, *the Supper of the Lord*, we see Christ when he was betrayed, he took bread and wine, saying, *This is my body, and this is my blood*, and there is an end. You may ask five hundred questions if you will, what bread it was? and what wine? and how oft it was taken by the Disciples, or administred, but there you heare no further of it.

**Lords Sup-
per.**

Baptisme.

And so for *Baptisme*, it is said, *John baptized in Jordan*; as if it had been known before, though it were never heard of. And the Disciples when they were to preach after the resurrection, saith Christ, *Go preach, he that beleeves and is baptized, shall be saved. Go, baptize them in the name of the Father, and of the Son, and of the holy Ghost*, and there was an end. They might ask a hundred questions, Shall we doe it in a River, or in a Brook? to young, or to old? in Wiater, or in Summer? Who shall doe it? and what shall his calling be? and many such questions: but Christ layes down the summe of the Doctrine, and the end of it, *In the name of the Father, and of the Sonne, and of the holy Ghost*, and there is no more of it.

And

And so for Offices, and Officers in the new Testament. For Offices, you have a liew or two of Pastors, and Preachers, and Deacons, and two or three lines of his duty, and this is all, a briete touch, and there is an end. Now doe you think that the Sonne of God in the new and glorious Testament, would passe over these things out of carelesnesse? Or did he slight it, as if he cared not how it were done? Might not he have made his Supper as curious as the Passcover, and all those ordinances? He might. But to me there are many clear reasons why he left it so: among the rest this is one, that in the new Testament the Saints are not so strictly, and so straitly bound, as they of the old were.

Offices and Officers.

But you will say, How doth it appeare that it was so? Why did Iesus Christ leave it thus? Why did he not bind us hand and foot as they were?

Why Christ hath left the Saints now at more liberty.

There are these foure or five reasons.

First, this is one reason that the Apostle hath, why Christ gave this liberty; because they in the old Testament were *Servants*, as it were; and we under the new Testament are *Sonnes*. You shall read, *Gal. 4. 1.* that *the heire as long as he is a childe, differs not from a servant.* What is the reason that Paul calls them *Servants*? You shall see afterwards, that they being servants, were tied to such burdens and rules. You expect from a sonne more care than from a servant, and that a sonne should doe more for your advantage than a servant. But here is the difference between a sonne and a servant, you will not lay such burdens on a sonne as on a servant. And you tell a servant every day how he shall doe every thing one after another, and call him to account; this is the

1. The Saints under the new Testament are sonnes, under the old they were servants.

D

condition

condition of a servant : But to a sonne you onely say, Walk honorably, and as becomes your selfe, do some good, be employed, be not idle. A sonne looks to his businesse, and honours his father more though he be not tied. It is base to tie a son as much as a servant. So we being now to be sonnes, truly and really, the Lord hath given us a larger liberty.

2.
The Saints
then were
children
under tu-
tors, the
Saints now
as men in
years.

Another thing is this, that they were sonnes too, (though they were as servants) but they were in their *minority*, they were *under Tutors and Governours*, till the time appointed of the Father; and being so, they were in bondage: they were little children as it were in their coats, and we are grown strong, *grown men to full age*. We are as men in ripe yeares, but they in the old Testament were little children (as it were:) you know you must make lawes for little children: you say to a little childe, take heed of a knife, that you do not cut your fingers; take heed that you doe not goe over the threshold, or over a bridge, or neare the fire, or the water, lest you fall in; and you have lawes how he shall doe every thing: but when this childe is grown up to twenty or foure and twenty yeares, is it not a shamefull thing that a man should tie such a sonne, and say, goe not over the threshold, unlesse you ask leave, nor take a knife in your hand? &c. No, we break those little lawes, and dissolve them by degrees, as the childe growes up to yeares. So when we were grown to full yeares, as we are under the Gospel, the Lord Jesus hath broken and dissolved those little childish lawes, those *beggerly R. diments*; those A. B. C. lawes and accidences were for children, the child is led by the sleeve, and reads with a feskew: the Lord hath broken these, and the reason

reason is good that these should be dissolved, and the people of God should not be tied as when they were children.

Thirdly, another reason is this, that the Saints under the new Testament were to have more of the Spirit of God to teach them within what is the will of God, and what is for the glory of God; therefore they have lesse need of teaching by externall things.

3.
The Saints
under the
new Te-
stament
have more
of the
Spirit.

A word to the wise is enough; the wiser a man is, the lesse you need to beat things into his head, to say you must turn at this corner and at that: to a foole you say, you must doe this, and doe that; but if it be a wise man that hath brains in his head, you tell him his message, and there is an end. So they were children, and silly, and things must be beaten into their heads, and they must be told every meeting, and every turning. But in the Gospel God hath promised to poure out his Spirit, as it is, *Joel 2. I will poure out my Spirit upon all flesh.* And in *Hebr. 8.* In the new Covenant it shall not be as in the dayes of old. What is the difference? Then *every man did teach his neighbour*, but it shall not be so now, but *they shall be all taught of God, from the least to the greatest.* The meaning is this, they in the old Testament had little knowledge but what they got by outward meanes; therefore they were to write the law of God upon their walles, and upon their posts, and to speake of it when they did sit down, and when they rose up, and those that had most parts, and breeding, and learning; and most knowledge in the Scriptures, they were the knowingest men: but now *they shall not every man teach his neighbour.* Not but that it is lawfull for every one to help another; but the meaning is this,

Most of
their know-
ledge in
the old
Testament
by out-
ward
means.

that most of their knowledge shall not come by outward externall wayes: But, saith God, *I will poure out abundance of my Spirit, and they shall all know me from the least to the greatest.* Therefore we see in 1 Job. 2. that John himselfe being accounted, and that deservedly, the most spirituall Apostle of all, *Little Children* (saith he) *you have an anointing, and I need not teach you.* John would not take upon him to teach them, they had so much of the Spirit. Therefore under the new Testament the Lord having appointed to poure out abundance of his Spirit upon his people, he thinks it unfit to goe and make such endlesse lawes as were in the old Testament. Now the Spirit of God doth not onely teach us what is the will of God, and the mind of Christ in things *lawfull*, but in things that were *undetermined*, that were neither lawfull nor unlawfull; the holy Ghost teacheth us what is *expedient*, and what is not: and thou hast as much need of the Spirit of God to shew thee that which is *expedient* and *inexpedient*, as to know the will of God, and the rule what is *lawfull*, and what is *unlawfull*.

4.
God would
set up a
spirituall
kingdome
in the new
Testament.

Fourthly, if you would know why Christ hath given a larger latitude and liberty in externall things, to the Saints now, than to them, it is, because the Lords purpose and desigae was, under the new Testament, to set up a *spirituall kingdome*: all the old things, the services and offerings in the old law, were but signes and shadowes of spirituall worship. *The Kings daughter is all glorious within*; prophelying of the Saints in the new Testament, that their glory should be chiefly & mainly in inward graces. Therefore as in the old Testament there is a great deale of
externall

externall worship laid down in every leafe, but the *spirituall* was *vailed* and covered: so in the new Testament, in every leafe, and line almost, the *spirituall worship* is set down in the serving of God and Christ and the *outward* in a sort is *vailed*.

Now you know by experience how hard it is to break a custome, if we be but 20 or 40 years accustomed to a thing, it is hard to break it. How hard is it to break a drunkard of his custome? as hard as to wash a Blackmore white. Now this people being a customed foure thousand yeares to serve God with offerings, and sacrifice, and Temple, and Jerusalem, it was not easie to breake them of that custome. Therefore the Lord Christ comes, and when hee would set up his worship, he speaks exceeding fairly of that outward worship, because they had sed so long upon it, that they doted, As we at this day (as they) would make a curious outward worship: as of old, they wrung and wrested the Scripture to make it faire, and delicate, and curious, as that that God would have of them.

Custome
hardly
broken.

But Christs designe being to set up a spirituall kingdom, he shewes, that as in the old Testament, unlesse there were something *internall*, the *externall* did not please God, *My soule abhorres your sacrifices, &c.* So in the new Testament much more, he Lord doth not regard *outward* worship at all, without the *inward*, and the *inward* is almost all that God looks after. Therefore consider a few places of Scripture, *Gal. 5. 6.* There was great question about ceremonies and outward things, saith the Apostle, *Neither circumcision availeth any thing, or uncircumcision, but faith that worketh by love. For in*

Externals
to be look-
ed to as far
as God
hath set
them down

Christ Jesus, saith he, that is, in the dayes of Christ, in the new Testament, *neither circumcision nor uncircumcision avails, but faith that worketh by love.* Talk not of outward things, stand not so much upon them, (not but that the servants of God must look to externals, as farre as God hath set them down, but talk not so much of them) but *faith that worketh by love*, see there be that. So in *Gal. 6. 15.* the same words almost: *For in Christ Jesus neither circumcision availeth any thing, or uncircumcision, but a new creature.* In the time of Christ he looks not whether men be *circumcised*, or *uncircumcised*, but whether they be *new creatures*. So in *2 Cor. 5. 17.* there are the same words almost: The Apostle poynts out unto us how much God in the time of the new Testament, regards inward worship. Therefore we see in *Rom. 14.* where there was great controversie concerning the eating of hearbs, and the keeping of dayes; *Paul* answers not directly, but saith, *The kingdome of God is not in these things, but in righteousness and peace and ioy in the holy Ghost.* He would not have them strive about these things, but goe to the inward worship; see that there be *righteousnes, and peace and ioy in the holy Ghost*: so in *Heb. 13.* when there was clashing about these outward things; *It is a good thing* [saith he] *that the heart be stablished with grace.* And so in Timothy; *bodily exercise profiteth little, but godlines is profitable for all things.* Therefore. The designe of God, being to set up a spirituall kingdome, the work of grace in the heart, that we might worship him in spirit, the lord hath given more libertie, and is more sparing in laying downe of externall worship.

Lastly, this is another reason [though I could give many

many more] that the Gospell of Iesus Christ was to be preached to *all nations* & they being *different* in *customs* in *climates* in *constitution*, and *dispositions* Christ tied them in his law for the *substance*, so left the rest to be by the spirit of God in his people, to be determined according to the best advantage for the honour of God, and the good of his people. As for instance, it is a hard thing to make a law for all *England*, and for all the Counties and Townes, that that should be good for one Countie that is for another, and for one Towne that is for another. But if a man were to make a law for *Spaine* and *France*, and *Italie* and *Turkie* & for all the world, that are nations crosse, and contrary one to another, in their *climate* and *disposition*; that law that were good for one Kingdome would destroy another. So here, when Christ made lawes in the old Testament, there was but one nation, and a little nation, and the Gospell was not to remove from that nation; Therefore he comes to particulars, but the Gospell now being to be preached to all nations, he hath left a latitude for his people, that they may apply the Gospell, to all countries and nations for the glory of God, and the good of his people.

The Gospell being to bee preached to different nations, Christ ties them chiefly to that substance.

As for instance, saith Christ, *Baptize all nations*, Baptisme, that is, go and use water for their washing) for whatever men find in the word, I speak not of now) go use water for a spirituall end, to purge their bodies, to signifie the purging of the soule. If Christ had tied men to go into *Jordan*, as in that countrie it was so hote, they might goe with a great deale of comfort: but if Christ had made Baptisme such an Ordinance, as that in all *Climates*, and *Countries*, and *Regions*, they

they must go over head and eares in a River; we know in some climates it would have been present death; As with us in this climate, at some times of the yeare to be put over head and eares in the Thames it would be death, at others not. Therefore Christ layes down the substance, and the end; and by the Word of God and sound Preaching, he left the rest for the Spirit of God, in his people to apply.

The Lords
Snpper.

Againe, to instance in the *Supper of the Lord*; The Lord tooke bread and wine, and blessed, and broke, and gave them; and the drift of all the busines is to shew the breaking of his body, and the shedding of his blood; Now, he hath bound us that we should break bread, and drink wine, that may represent the thing: but he hath not bound us to bread so properly called, or to wine properly so called: for there are some countries that have neither bread nor wine, but only rootes that they called bread, and they have water for theist drink; Now, if Christ had said it must be true bread, and true, and reall wine, that must doe the deed, these people could never have the Supper of the Lord: Therefore the Gospel being not to be limited to one countrie, but to be spread to many nations, Christ hath left a latitude for the conveniency of all nations. So you have the Doctrine, and the Reasons of it. I should come to the Uses; but I must leave them for another day.

Encourage



ENCOURAGEMENT

for sinners to come unto Christ.

I C O R. 10. 23.

ALL things are L A W F U L L for me , but ALL things are not E X P E D I E N T &c.



Aving opened these words to you the last day; I observed these three Doctrines (which by the help of God I shall speak of.)

The first was this, that

There are many things that are lawfull to the Saints now under the new Testament, that were not to them under the Old.

And the second was,

That of those many things that are lawfull to the Saints now , there are but a few that are expedient , or convenient.

The third is this, that

Saints , if they will walk as becomes the new Testament, they must not so much (at least not only) eye what is lawfull; but they must eye also what is expedient.

Concerning the first, that

The Saints under the new Testament, are not so strictly and punctually bound, in point of lawfulness, as they were in the old Testament.

E

This

This I proved to you ;
 And for the opening of it, I proposed two *Quests.*
 First, Wherein doth this latitude consist ?
 Secondly , How doth it appeare. These I answered.

I come now to the Uses of it.

Use . 1.
 Encouragement for
 sinners to
 come to
 Christ.

First , If there be such a latitude in the wayes of Christ in the Gospel; Then here is a sweet encouragement for all poore sinners to come to Christ ; It is his owne Use that hee makes , *Come unto me* (saith Christ) *For that are wearie, and heavie laden, and I will give you rest : for my yoke is easie, and my burthen is light.* Beloved, Christ pities thee, not only that thou dost not goe to heaven, but that thou goest with a bundle upon thy back : Christ would have thee come in an easie sweete way. As for instance here are some that have gone on fortie, or fiftie yeares , that have kept Fasts , and gone to Church, and prayed morning and evening, and have wept, and howled, and a great deale of labour ; Now if you come to Jesus Christ , and receive him, thou shalt finde not only a straight, ready way, but a way unspeakably sweet and easie.

Why men
 run from
 Christ.

This makes many a man that he runnes from Christ and abhors the profession of Religion , because he lookes upon it as a harsh thing. O, if I be religious, I must not drink , I must not smile ; it is a melancholly mopish thing , I shall be bound hand and foot , I will never be tied with such a chaine ; as one said , if I be Religious I must not dare to drink a pot of beere with a neighbour : for looking on the wayes of Christ as hard, that will take away all libertie , that they shall be meere slaves, they are afraid of it.

In Ioh 6. Christ teacheth them , you must eat my
flesh,

flesh, and drink my blood. If they had understood it, it was a sweet doctrine; but they said *This is a hard saying* and so they ran from Christ. They thought it had, they would be no *Caniballs*; and away they went, by a misapprehension of the wayes of God. So this is one thing that keeps men from Christ, an apprehension that the wayes of God are melancholly, and morish, and will so restraine them that they shall have no comfort.

But herein thou art deceived: for as *David* saith, *O Lord, thy commandments are exceeding broad.* The wayes of God are broad in this respect, (though they be narrow in other respects) it is a sweet way. This I averre, that it is the generall block that keeps men from godlines, either the Ministers presenting the wayes of God in a grim manner makes them fearfull, or peoples misapprehending them in their owne fancie, and through temptation, though the Minister present them right. And usuallly they lay such blocks in the doore and threshold of the Gospel; There are so many contradictions, a man must be *broaken*, and *humbled*, and *dammned* almost, and goe by the gates of Hell before he can come to Christ. We say stumbling blocks in the way that people cannot come in; and when they are come in, there are so many that fasten burthens on them, that poore people see it almost impossible to get in; and when they are in, it is a very *Prison*. This makes them that they will not come to Christ, and so loose their soules poore wretches. But when thou comest to Christ, thou comest not to a *Prison*, as thou conceivest. Our work is to *preach the Gospel*; What is that? to goe tell *glad tidings*; What is that? To tell you that

Ministers lay stumbling blocks that keep men from Christ.

To preach the Gospel what.

Ministers
to wooe
men as
Spouſes
for Chriſt.

Sinners in-
vited to a
Feaſt.

ſalvation is given by Chriſt, that he hath laid down his life; and not only ſo, that you ſhal have ſalvation: but it is glad tidings becauſe, we offer you a *better ſervice*, if you will come in; that whereas now you are under the devill, and your own *works*, and in a way to damne your ſelves, if you will come to Chriſt you ſhall have not only *ſalvation*, but a *sweet ſervice*, He will make you *Princes* with him. Therefore ſee the language that God puts into our mouthes when he ſends us to preach; he ſends us not to hire *ſervants*: for that Parable is to another end; we are not ſent to get *Gally-ſlaves* to the Oares, or a *Beare* to the ſtake: but he ſends us to wooe you as *ſpouſes*, to marrie you to Chriſt; and in wooing there muſt not be *harſh* dealing; and when a man hath wooed and got a wife ſhe muſt be *kindly* uſed, and not *barſhly*; ſhe hath much freedome, otherwiſe than when ſhe was a *ſervant*, and a *drudge*. So, we come not as to ſervants, you ſhall be wives of Jeſus Chriſt, you ſhall have liberty, and Chriſt, & all in him ſhall be yours. Therefore conſider this poore ſoules that lie dead in ſins; we are ſent to adopt you, to be ſons to God, and ſpouſes to Chriſt. Nay, we are to invite you to a *Feaſt*, *Mat. 22. And the fatlings, and all things are ready.* Now, when men come to a Feaſt, when friends are invited to a Feaſt, we doe not make lawes on them preſently: but ſay, I pray Sir call for wine, or *what you will*: So if there be lawes in a Feaſt, they be lawes of pleaſure, and joy, and not otherwiſe; and though their be lawes of civillity, yet there is liberty, and ſweetneſs, there is no law that reſtraines true comfort there. We come to call you to a Feaſt, not only in *Heaven*, but the *wayes* of Chriſt are a continuall *Feaſt*

in

in this world, Gods way is sweet ; and if you will come to Christ, you shall not only goe to heaven and be Saints there; but the way is unspeakably sweet. Think of this; I dare say, you have had strange odd thoughts of the wayes of God, that hath kept many of you from Christ; pray to the Lord to present these wayes to you truly; and you will not stand out.

There is a sweet place in *Job. 10. I am the doore* ^{Christ a} ^{door how.} (saith Christ) *If any come to me, he shall goe in and out, and finde pasture.* I am the doore: But some may say, wee love not to goe in at such a doore, unlesse wee know when it is locked, and when it is not. No, saith he, I am not a doore that hath locks and bolts, that will bring you into straits; but I am a doore that you shall goe in and out, and finde pasture for your soules. His meaning is not you shall play fast and loose, and if you come into Christ to day, you shall goe out to the devill to morrow: but it is a figurative speech. That Christ is not a doore that pens men up, but there is the liberty of a field, there is spaciousnes and comfort, and libertie; thou shalt not be tied and bound up, as thou and I a long while were under Hell. Consider this, you that have hard thoughts of the wayes of God, and have been slow in comming to Christ.

But to open this a little. Some man may say.

You say Sir that the wayes of Jesus Christ if they be rightly presented to me, they are easie and sweet and comfortable, and there is no such hardnesse in them, how doth that appeare? ^{The wayes of Christ easie.}

It will appeare by these foure things breifly.

First, thou that art a drunkard, or a sweaver, or a poore carnall blinde man or woman; if thou wilt come ^{I. The maine work done already.}

come this day to Jesus Christ; I say it is easie : for all the maine *work is done alreadie*. I call thee not if thou wilt come to Christ, and tel thee that thou must weepe, and pray and fast it out, and worke thine owne salvation, No ; but understand mee well that thy *everlasting salvation* is done fully by Jesus Christ alreadie : faith Christ, *it is finished* ; that is, there is nothing in the world for thee to doe if thou wilt come into Christ there is nothing for thee to doe for thy salvation, (to speake properly) Christ hath done that, he hath procured the favour of God, and everlasting life for thee, hee hath found out a way to doe away all thy sins ; the maine is done to thy hand. Therefore we are sent to preach the Gospel, that is to tell you glad tydings that all is done to your hands, to invite you to a feast : see what feast *Mat. 22* to tell you that *the fatlings are slayne, and dinner is readie, and all things are prepared*, being neither bottle, nor basket If you will come to Christ rightly, Christ doth not accept that thou shouldest doe the least thing to save thy soule, he hath died, and saved it, and he bids us tell thee so.

O therefore , Who would be a drunkard, and a wretch, and stand as a sot mopeing all the yeare, and not come to Christ ? The Gospel is like the sheet *Act. 10.* that was full of foules, and of all kind of meat, and there comes a voyce, *arise Peter and eat*, there was nothing else to be done ; So thou must not come and we set thee in a way to get Heaven, and life; but the sheet is let down, here is life, and salvation, and spirituall blessings in Christ ; only, *arise, and eat* : only *love the Father, and Christ* for it. Here it is true as Christ said, *One soweth, and another reapeth* ; Christ
hath

hath sowed everlasting happinesse, only come thou into the harvest and reape.

But you will say: (for some of you are apt to stumble) are not duties of Religion, *Preaching*, & *Hearing*, and *Praying*, meanes of everlasting salvation, and yet you say, if wee will come to Christ there is nothing to be done for salvation, but all is done by Christ?

Beloved, that you may understand this, and not stumble, know that duties may be said to be meanes Duties meanes of salvation. two wayes.

Properly, or
Improperly;

That is thus; *Prayer*, and *Hearing*, and *Fasting*, and all those things are meanes, that is, they do not immediately, and properly procure everlasting life, and salvation, for that is false, they are not meanes so; the Papists make them so, If you should heare a Jesuite; he would say that *peregrinations* and *Fastings*, and these things are the way to save your souls: this is Poperie. But duties and religious performances are meanes improperly, that is thus, they do not procure salvation, but only the blood of Christ doth that: if we mix any thing else with it, we make it vaine: But they are meanes, that is, they are *conduit pipes* through which the comfort, and benefit of all that Christ hath done for thee, comes to thy soule; so they are meanes: if thou come in, thou shalt have them as conduit pipes to reveale and convey those things every day: but in a proper sense they are not meanes of salvation: for that, (to speake properly) is only the death and merit of Christ. Therefore, this is one thing to encourage thee, that if thou now heare the Preacher inviting thee to come to Christ, learne one thing more than

then thou diddest before, there is not a jot for thee to doe for thy salvation, but take it as done to thy hands; beleive it, and love God and Christ, that gave it: there is nothing else to be done, world without end in that sense.

2. Secondly, thou wilt say, is there nothing to be done?

Yes, for other ends that the Gospel specifies, that thou maiest *adorne* thy profession, and *be like Christ*, and serve him in thy generation, and *honor* him in this world.

Those things that are left for us to doe are few & easie.

Christ's way easie, compared.

I. With the service of the Jews in the old Testament.

But marke, even those things they are but very few in comparison of other things; they are not so many, nor so great, and greivous: *The commandments of Christ are not greivous*, saith *John*. But to open this briefly, If you paralell, and compare them with foure sorts of people, or foure sorts of wayes; you shall see the easieness of Christs commands

As first, If wee paralell the service of God (I mean under the Gospel) with the service of the *Jews*, the Saints under the old Testament. I told you what abundance of services, and paines, and cost they were at: you know what paines and cost there was in the building of the Tabernacle, and the Temple, if you looke upon particulars: and what cost it was to offer sacrifices twice a day; what a charge it was to bring Oxen and sheep, and what a drudgerie to goe up to *Jerusalem*; and how they were crossed in their time, and their meat and their clothes. It was a burthen that *neither wee, nor our fathers could beare*, say the Apostles, & Elders *Act. 10. 15*. Not only in respect of mans corruption, but the thing it self was exceeding heavie: but the most of those things are done away in the Gospel.

Secondly,

Secondly, if we paralell it with the *Papists* religion, when thou comest to Poperie, if thou be a Papist there are endlesse commands; thou must fast so oft in a weeke, thou must observe so many *holy-dayes*, and *eves*, and *whipp*, and scourge thy self, and goe in *peregrinations*; There is none of this trash in the service of Christ.

^{2.}
With the
service of
Papists.

Then paralell it with the service of *naturall* men, that goe (as it were) by their own righteousness to save themselves; It is a hard labour, and a rough way, they must keep *every* commandment of God, if they miss one, they are damned for ever. Here it is not so, the curse is taken away; In those few things thou art to do for Christ, if thou faile, there is no damnation; the hell and curse is gone.

^{3.}
With the
service of
naturall
men.

Fourthly, Compare it with the service of the *devill*, that all men naturall are in; you shall see that in the service of the devill, there is abundance of charge, and cost, and paines. As for instance, if you look to a *drunkard*, he spends the whole weeke, and wastes his estate in the service of the devill. The *adulterer* doth not cease to sin; the devill will not give him rest. And the *worlding* drudgeth all his life to serve the devill. The service of the devill is a great slavery, and drudgery; that a Saint often pities a carnall man, not only for the *danger* of his soule, but for the *drudgery* of his life; he pities a worldly man, to see him *rise early*, and *goe to bed late*; As we say, he must needs goe that the devil drives. The devil drives the drunkard to the alehouse, and the worlding to his mammon; and eates out the strength and marrow of his bones. It is not so in the service of Christ.

^{4.}
With the
service of
the devill.

But you will say, the service of the devill is sweet,

Object.

Men finde
sweetnes in
the service
of the de-
vill.

wee see men continue to be his servants, and will not be the servants of Christ.

I could speak many things of that, but only a word. It seemeth sweet to men: But it will be soure one

1.
It will one
day be
foure.

day.

And besides, though it be sweet to them, yet it is a sweetnes that ariseth from their *sicknes* and *distemper*.

2.
That sweet-
nes is from
distemper.

As a child e that will eate no meat sometimes, but coles and ashes: it is sweet, but it is a distemper: he is sicke, there is no such sweetnes in coales. And a man in a feaver, he desireth to drink water, it is but his sicknesse; So if wee be *drunk*, and *sweare*, and be *whoremongers*, and *proud* men and women, and delight in *worldly* things, in pleasures, and the service of the devill; it is an evil humour, and corruption that makes us finde that sweetnes.

3.
It is sweet
because
you never
tasted the
sweetnes of
Christs ser-
vice.

But the maine reason is this, you find *sweetnes* in the service of the devill, because you never *tasted* the *goodnes* of the *service* of Christ. I dare say; if there were no heaven, nor hell, if thou diddest know the sweetnes, and comfort in the service of Christ, thou wouldest scorne, and disdaine, to seeke comfort in a cup of drink, or in worldly things: but that is the reason, thou hast not *tasted* that the Lord is gracious.

I remember a godly, blessed man, that when carnall men made bonfires, and the ministers would have reprov'd them to see what a stir they made on a *Candlemas Even*: let them alone saith he; that is all the comfort they have; they have noe acquaintance with better comforts if they had, they would leave them. So he was readie to weepe for their joy. So the pleasure, and comfort thou hast in the service of the devill (the Lord pittie thee) it is only because thou

art not acquainted with the sweetnes of the wayes of Christ.

If you object, I but some of the *servants* of Christ have turned the *servants* of the *devill* againe.

Object.
Some of
Christ's ser-
vants have
gone back
to serve the
devill.

I answer; they are but *few*, there are more of the devills servants that become the servants of Christ than of the servants of Christ that become the servants of the devill. But those people that do so, they are but *wooden leggs* they never drew sap, and sweetnes from Christ; they were never *truly members* of Christ they did but hang on, they found some sweetnes in the *back* of Religion in the *circumstances* of Religion: but if they had tasted of God rightly they would never have gone away from him. So I say this should encourage thee to come in.

1.
They are
but few.
2.
They were
not true
members
of Christ.

First, that the maine work is done to thy hand.

Secondly, That that, that is left, are but a few, and easie things in comparison of the service of Satan; and of Papists; and of the *Jews* under the Law; and of naturall men that serve God for life.

Thirdly, to make it more easie yet, those few things that are to doe, the Lord Jesus will give his Spirit to doe them; he will *doe all thy works for thee*; he expects not that thou shouldest doe them in thy owne strength: but he hath promised to give his Spirit, and that shall pray according to the will of God, So here thou shalt have a yoke, an easie one; and in that yoke thou shalt have Christ himselfe to draw with thee, *I can doe all, through Christ that strengtheneth me*, saith Paul. There are but a few things that wee are bound to doe, and those few things Christ will doe for us.

3.
Christ will
give his
Spirit to
doe that
he re-
quires.

Fourthly, and lastly, Consider those few things that thou

thou hast the Spirit of Christ to doe for thee, how weake soever thou art in thy performance; the Lord Jesus continually *accepts* of them: that is, the weakest prayer, and the weakest service, of a sincere Saint in the new Testament, it is a sacrifice well pleasing to God.

Who would continue in drunkenness; and lie in sin, & refuse to come to Christ, when the wayes of Christ are so comfortable?

You will say; What doe you meane by *comming* to Christ? You would have us *come* to Christ, and you say, here is a comfortable way, and an easie yoke; what is it to *come* to Christ?

Coming to
Christ
what.

I will tell you that, least we loose all our labour, *Job. 6. 35. Iesus said, I am the bread of life; he that commeth to me shall never hunger, and he that believeth in me shall never thirst.* So that *comming* to Christ, is *believing* in Christ.

But you will say, I am to seek againe; I know not what that is, to believe in Christ.

I will not stand upon the definition, but a word, that thou maiest understand what I meane by *believing* in Christ.

Believing
in Christ
what.

There are three things in it.

First, it is to give *credit* to all that Christ tells thee. That is one thing.

Secondly, to *receive* that life, and salvation; all that Christ Jesus gives thee.

Thirdly, to *submit* to the lawes that Jesus Christ layes upon thee.

To give
credit to
what hee
saith.

I say, if thou wouldest know what it is to come to Christ, or to believe in Christ, it is, when thou wilt be taught by Jesus Christ, when thou wilt give *credit* to the

the things that he teacheth; As you see *Isaiah 2. 2.* Come (say the people) *let us goe up to the mountaine of the Lord, and to the house of God; Let us goe up.* Why so? *He will teach us his waies; and we will walk in his pathes: for out of Sion shall goe the Law, and the word of the Lord from Jerusalem.* This is to come to Christ; when our eares are open, and our hearts are ready to heare and learne whatsoever Jesus Christ shall teach us. Therefore when we say to a drunkard, or to a carnall man or woman that are in their sinnes (as I was) *come to Christ*; what doe we meane by that? Be not refractorie, *be not wise in thine owne eyes* any more, doe not come, and heare the Preacher, and yet believe as thou list: but lay thy soule at the feet of Christ, and be willing to receive the instruction that Christ teacheth thee. Doe not as children doe with their bread, take it and crumble it on the ground to the dogges, and eat one bit themselves, and throw away another; So doe not crumble the word of God, to take one bit, and throw another bit to thy neighbour, and another at thy heeles when thou goest out of doores; no, but receive all that Christ teacheth thee, though it be contrarie to thy corruption, and above thy reason, yet indeavour to believe it. That is one thing.

Secondly, to believe in Christ, or to *come to Christ*, is when thou art willing to accept of, and to receive life, & salvation that Christ offereth. Whereas it may be thou now art a naturall man, this is thy condition; either thou art a sottish creature, and doest not think of life and salvation any where, thou carest not for life, or death, but goest on like a beast; or if thou doest, thou hast a little devotion of thine owne procuring; or thou liest desperately in sin, either of these

2.
To accept
life and
salvation
from him.

is thy condition. Therefore now this is to come to Christ; looke not what thou art worthy to have: but what God is willing to give; God is willing to bestow everlasting life freely, therefore looke upon the brazen Serpent that is lift up, and indeavour to receive, and accept of that salvation that is offered by him.

3.
To submit
to Christs
lawes.

Thirdly, be willing to submit to the lawes of Christ: for Christ calls to thee as a King. Therefore in *Mat. 11.* (I believe that is the meaning of the place, though there be more in it) *Come unto me yee that are wearie and heavie laden, and I will give you rest; for my yoke is easie, and my burthen is light.* What is it to come to Christ? When I am willing to come out of other services, and to leave other masters. I will serve the devill, and my lusts no more: but I will come under the Standard of Christ; Christ hath lift up a Standard & expects that every one should submit to his blessed Law. Therefore put these things together, labour to understand them, and remember them, and the Lord blesse them to thee, that after this day thou maiest not lie sotting in sin: but that every one may come to Christ, that he may teach you & inrich you with life, that hee may rule over you, and that you may be his subjects for ever. There are other Uses of this point that I must leave till the afternoone.



I CORINTHIANS 10. 23.

All things are lawfull for me, but all things are not expedient, &c.



You remember that I proposed to you three Doctrines from these words (tending I hope to the healing of the divisions that are among the godly.) The first was.

That Saints in the new Testament in point of lawfulness, are not so strictly bound, as the Saints were under the old Testament.

This you had proved, and opened to you in some measure the last day.

In the morning we had occasion from this doctrine by the by, to call upon poore sinners to come in to Christ: because their is such largenes, and liberty and spaciousnes in the wayes of Christ; The yoke of Christ is so easie.

Now I shall goe forward to a Use or two more that remaine of this doctrine, that wee may proceed to the next.

In the next place therefore, we may hence see the errors, or mistakes that are in divers Christians among us, that doe cause contention, we may justly

Use. 2.
Reproofe
of two
sorts of
people.
reprove

reprove them from this doctrine, we may discover them at least. I will not use any nick-names, it may be you would understand more clearely what I mean if I should: But I see the devill gets much advantage by nick-names, by calling men *Prebyterians*; and *Antinomians*, and *Anabaptists*, and I know not what; therefore I beseech you beware, how you use those names, (though I say not it is unlawfull) yet there be mistakes, (let us call them as gently as we can) that are generally among us, either

On the left hand, or } On the right.

Those that
erre on the
left hand.

And both are to be reprov'd from this doctrine.

1.
Those that
would
make the
way wider
than Christ
hath.

On the left hand, I mean those that make every thing lawfull, and would have no *band*, nor *tie* (as it were) they would make the way *wider* than Christ hath made it; they would make a greater *latitude* than God hath made. Now I say, these all come to be reprov'd, from this word *ALL* in the text: for I shewed that by the word *all* is not meant *all* things in a universallity, that I may be any thing, I may be a *drunkard*, and be a *Christian*, I may be a *swearer*, and be a *Christian*, I may doe what I list, and yet be a *Christian*: but (as I said) by *all things* is meant many things, & those that take it universally will doe nothing. Therefore on the left hand I say, these doe mistake; and of these there be three sorts, all godly Christians I hope they are, (I wish every one to own his share, and my selfe where I am guilty.)

There are one sort of people among us, (you have a name for them, but I will not use it) that doe apprehend so much beautie, and lovelines in *spirituall* things, in grace, and the worke of the Spirit, in the person, and excellencies of Christ, and the like that they

they looke upon the externall manner of Gods worship, or government as a smal contemptible thing, with a disdainfull eye. Beloved, I make not men of straw to speak to : but I know many godly people that hold so, that say it is ridiculous, and they care not which way the Church of God be ordered, or governed, because the Kingdome of God consists in righteousness, and peace, and joy in the holy Ghost ; And they smile to see contentions between Presbyterians and others, and think that these are too mean, and too low things for Saints to looke after. Give me leave to tell you my thoughts, I confesse as I conceive that of all others, this is the least error, yet it is an error, and mistake : for though it be true that spirituall things are the maine, and other things are but little to be regarded in comparrison, under the new Testament ; yet I may say of outward things as farre as Christ hath enjoin'd them, as Christ saith of tything mint, and annise, when he speaks of righteousness, *These things ought yee to have done : but the other you ought not to have left undone.* So this is the maine worke for a Christian to doe, and it is blessed to see a Saint make that his maine studie. But if God make lawes, and give commands about externall things, outward things, I must not neglect that neither. It is (as one observes) as with the Saints and the world, they both see the misery : but the Saints begin to studie the causes of contention, and the old saying is, happy is he that knows the causes. One maine cause of contention among us is, God comes now with more light than wee had before ; we have more, and more ; but this light is not a full light, I mean thus, this light comes, and shines but in part of the will of God to us : that is,

One cause
of conten-
tion.

we see part of the will of God, and part wee see not, and while we learne one part, we forget another part of the will of God. And this is ordinary among Christians, while they learne *faith* and *justification*, they forget *puritie*, and *holines*; while they learne *Church-discipline*, they forget godliness; while they learne holiness within, they forget obedience without.

The knowledge of heavenly things comes into the soules of people now a dayes, as the Sun shines on the earth; How is that? You know when the Sun shines in our horizon, it doth not shine to the other end of the world, it is night with them when it is day with us; So, when the light shewes one thing, another truth is lost; And this is the reason of division, light is come, but it is not a full light, it reveales not all the will of God, but teacheth one, one thing, and another, another. We see not all together. This is one thing wherein men mistake; though I much commend them for their prizing of spirituall things, yet if their be a real command of God in outward things I humbly beseech you that you would not disdain, and despise it. That is all I have to say to them.

2.
Those that
abolish the
morall
Law.

There are a second sort of people that mistake on the left hand, and make the rule wyder than it is; those that goe farther than those; that is, that doe not only slight, external worship, & government &c. As farre as God hath laid it downe but breake downe the pales, even to the *morall law* of God, and think that the way is now so wide that even the ten commandements, that the *morall law* it self is done away; there are some conceive so. But concerning that I think there is no subject that I could prove more fully

fully, with stronger arguments, yet I will not trouble you nor my self now; and I shewed before how Christ came not to destroy the *morall law*; neither for that use that *Paul* makes of it, to *reveale sin*, to make us esteeme of *Christ*, or to be a light, the Spirit being within: for they are not contradictorie as some simply think and speak; but the *Spirit* within, and the *law* without is a lanthorne. Only the damnation is gone: but there are other motives to obey it; *heaven and earth shall passe, but the law of God shall not passe*. So now you see two sorts. And I hope, if there be any such here that they will also take their shares: for if every one would here with humilitie and take his part I hope there would soone be an end of most of our contentions.

The third sort goe farther than those on the left hand, they make it so broad this *all things are lawfull*. That not only in point of goverment, or of the morrall law (for those that hold against the morrall law they hold that we ought to doe the things, but not upon the same motives; they hold that we are not to be whoremongers, and drunkards, &c.) but the third sort say, if we worship God in our *spirits* it is no matter what we doe with our *bodies*, we may worship God in our *spirits*, and goe to *masse*, and doe any thing, the bodie is but as a toole in a carpenters hand.

It is not worth the while to confute those, I could give many reasons to the contrary. Christ hath redeemed soul, and bodie, therefore we must *glorifie God* in both. And you know the *soule* and *bodie* that goe on in sin shall be damned the one and the other: therefore the *bodie* hath need to looke to it as well as the soul. And we are commanded to beare witnes to the

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Those that
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truth of God, how can we doe it if the *bodie* may doe any thing? we need never suffer persecution, as all that are in Christ must; if I will be content to serve Christ in my soule only, I will not suffer persecution, I will goe to *masse*, and *sweare*, and be *drunk* &c. A. gaine, we are called to be *like Christ* and he was holie in *soule*, and *bodie*; how can we be *like* him if we will be holie in our souls only and not in our bodies? Nay it is impossible: for *out of the abundance of the heart the mouth speaketh*: that is, if the soule be holie, the bodie will be so too: if there be *wickednes* in the *heart* there must be wickednes in the *bodie*, and if there be *holines* in the *soul*, there will be also in the *bodie*. If any hold an opinion to make contentiō by it, let them take it as an admonition from the Lord to consider what they do. Thus you se the errors on the lefthand. As I desire power of the Lord to tell you what think, so I desire that you would indeavour to understand.

2.
Errors on
the right
hand.

The errors on the right hand are contrarie to this, when as Paule saith *All things are lawfull* as the one makes it universall that *every* thing is lawfull, so the other makes *nothing* lawfull almost. My meaning is this; they on the right hand having an *ola Testament spirit* (mark that word, for from thence is the contention) having a spirit not suitable to the new Testament; though (mistake me not) they differ but in degrees chiefly, and principally) they make *lawes* and *ties*, and *bonds*, and *knotts*, and *knacks* and many ridiculous things to tie, and bind themselves, where Christ Jesus in the new testament hath not bound them; and hence comes chiefly the contentions, and controversies of these times betweene two sorts of people; you know who they are. Though I constant-

ly

ly conceive that in the things themselves, the one may be in when the other are out, and the other may be in when they are out; the one partie may be in in some things, & the other may be in when they are wrong in somethings: yet though they be never so violent, though they be ready to *devoure one another*, and ready to set the Kingdom, & nation on fire, and say, we will have our way, and you shall not have yours: yet (marke it) they both agree in this; all these contentions they come from the same principle. (I speake not of every particular man, but of the generality of both wayes) it comes from an *old Testament spirit* in the one, and in the other. And though they be contrary as light and darkness, point blank enemies, yet as I have sometimes seen two rivers, run contrary wayes that have sprung from the same head, and hill: so the one and the other; (if I mistake not) of the great controversies at this time, it comes from an *old Testament spirit* in the one as well as in the other.

What is *an old Testament spirit*?

I speake not to make the breach wider; but desire that it may be healed: therefore I say that you may take notice of it, & take heed of it, *an old Testament spirit* is this, that there is in both a disposition to make a curious externall peice of *government*; as curious, nay say they, why not more curious than *Moses* made in the *Old*? I say, in externall things. And out of this principle every one will have his brat, and straine and squeeze the Scripture one this way, and another that, and make fine peices that will never stand.

Old Testament Spirit.
what.

Only with this difference, that the one side, (that in this are the honestest of the two) they endlessly make

lawes, and ties for their own consciences, and the other party they make lawes, and ties, upon the consciences of others.

I.
Such as
make laws
to tie
themselves.

The one party is alway scrupulous ; And why should not the *Lord* be more honourable than the *servant* ? and *Moses* that was a servant *was faithful in the house of God* ; and he made a curious peice, even to a snuff, to a loope, to an iler hole, and there must certainly be a curious peice if we could see it. Not knowing that Gods purpose is to make his worship glorious in *spiritualls*, and so they goe on a long and search the Scripture to every jot, and tittle, & squeeze blood out of it, and so tie knots, and will not sloop an ace to their bretheren for a Kingdome ; Thus they binde themselves as the silk-worme, or the spider with their own web ; And when they have made lawes, they lay such a stresse on them that if they misse in a nick, they conclude there is no *Church*, nor no *Common-weath*, &c. I could give divers instances, as in that of dipping over head and eares : because the word *bapto* signifies over head and eares sometimes, and because the preposition *em* signifies to go into, from that they binde all the Saints all the world over to goe into rivers ; so that if a man be not *dipped* but only *sprinkled*, because of the preposition *em*, that makes a nullitie of the Church, that it is no Church, and so consequently there shall be no Church at all : so from prepositions and particles, they make rules that Christ hath not tied them to.

I speake not to disparage the least tittle of the Scripture : for *Heaven and earth shall passe, before one jot or tittle of it shall passe* : But take this too, it is not every *tittle* or *affix*, nor every *preposition*, nor every *example*,

example, nor every *precept*, that can make an absolute rule to binde all the Saints, all the world over: therefore though there be no *preposition*, nor no tittle in the word, but there is use for it, yet it is not to be put to that use, that every thing there must binde all the Saints in all the world, that is a mistake.

The other sort of people have the same principle also, they would have a *curious externall* peice in the new Testament: but with this difference, that they would not be so scrupulous to themselves (for many of them walk large & broad enough) but their fingers itch to make lawes, and ties to *binde* the *conscienc*es of *others*, and so they look upon the old Testament, and see that a compleat peice; how the Passcover was prescribed, how they must take the lamb, and at what age, and how long they must keep it, and when they must kill it, and what posture they must use, and what sauce they must have; they see it a curious peice, and they look on the new Testament (though they speak not so) as if Christ had left it very darke, and short, and brieve. And indeed to speak the truth, if the designe of Christ had been to make a curious externall peice under the new Testament as under the old, they did think right, no man could disprove them: but Christ of purpose left things brieve, as I shewed before; How moderately, and spairingly, and covertly the Lord mentions Ordinances in the new Testament: now they concluding that the worship of God in the new Testament must be more glorious than in the old, and in outward things, there upon they make Canons, and eech it out; and in so doing, they make such ties upon indifferent things, and things that Christ hath not determined to the Saints, that though

^{2.} Such as
make laws
to binde
others.

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the things be otherwise good in themselves, yet they have this evill, one of the greatest in any Church in the world; they bring the glorious sonnes of *Sion* under the New-Testament back againe to the Old.

Popes
practise.

So it hath been alway from the beginning: for wee see the Popes heretofore, they alway looked on the new Testament as a lame thing, short, and dark; therefore they made *Canon* upon *Canon*, and *Article* upon *Article*, every Pope made Canons, and lawes, and decretalls till they were endlesse, to determine things that are undetermined, that are left to the wisdom of the Saints in their riper age, (all a long an old Testament spirit,) that they might make a curious outward peice.

Bishops
practise.

And so the Bishops, they looked on the new Testament as dark, and lame, and they would take it and digest it into a method; and make other bookes instead of a new Testament, that a man might be a *protestant* and never see the *Bible*, and a man might be a good *Catholik* and never see the *Bible*; So they made the thirtie-nine *Articles*, and decrees, and *Canons* to ceech out the new Testament, and the minister must say this with a loud voyce, and that with a low voyce; and now he must sit, and now he must stand; and hee must read one lesson here, and another there; and here he must read the first, and there the second. *Service*; and if he were rich he must weare long clothes, and if he were poore he must weare short. What an abominable thing is it to tie the sonnes of God that are not babies, now under tutors, with paltrie things, when the Spirit of God in the least Saint is better able to determine than all the Bishops.

Therefore

Therefore this makes my heart to bleed ; I am not ashamed nor afraid to tell you my serious thoughts concerning these two wayes, (if you will, call them *PRESBYTERY* and *INDEPENDENCY*) For that of *Independency*, as I never saw, nor was apprehensive what harme it could do to overthrow the *Parliament*, or to destroy the Kingdome, as men say ; Wee must have but one Religion, and *hang* them, and *draw* them, and *banish* them: as I am not sensible of these feares; so on the other side, if you call that *Presbytery*, that godly men call so ; when a godly Church appeales to godly Ministers, to determine that which they cannot determine themselves; I cannot see but in some cases, and some times, and some Churches, such a thing may be *convenient* and *expedient*; and if that were all in *Presbytery*, I would never speak against it, I say, take *Presbytery* as godly men expresse it, (not as ignorant men take it, for they mean tyranny) I see no such great danger in that, that *Presbytery* will be a thing to destroy us, but there may be some things in it convenient: but I professe before God and the world, my greatest feare, and grieve, and trouble is that from *Presbytery*, and *Independency*, between the one, and the other, they are both in a way to make the Saints under the new Testament, the glorious sonnes of *Sion* all *babies*, and to tie little knots, & querks upon their own souls, and the souls of others, to bring them to the *old Testament* againe. Where Christ hath bound us let us be bound: but where he hath made us free let us doe all to the glory of God, and for *expediencie* and *edification*.

Therefore strive not about strawes, whether wee shall appeale to other people when we cannot doe
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Presbytery
& Inde-
pendency.

A ridicu-
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tied them.

things of our selves, but go to the root, the principle of both in the generality tends as strongly the one as the other, to make babies of the Saints. What a shamefull, strange, ridiculous thing would it be, if a *Doctor*, or *Batchelor* of Divinity should come from *Oxford* with gray-haires and a learned man, and you should make him a little coate, and put him on a satchell, and give him a *Horne-book*, or *A B C*, and put a festrav in his hand and turne him to schoole; What a great disparagement would it be? would it not be ridiculous, and intolerably foolish? So God will be served in the new Testament, in *Spirit*: and Christ now hath made the Saints free in abundance of things, and for us to make little *knick-knacks*, little lawes to tie the Saints hand and foot, and to binde them faster than ever they were under *Moses*; To tell the Saints in the new Testament, here you must put out your hand, and here, that they cannot sanctifie a Sabbath, or make a Sermon, but they must be told when they must sit, and when they must stand, and what they must doe, this is the misery, this, this, this makes the hearts of Christians to bleed. There is something in *Presbytery* that might be *expedient*, and somewhat in *Independency*, and it would easily be decided; but this is the plague, we would bring the sons of *Sion* in the new Testament to be babies. I foresee this, and point it out for you, to take notice of that *old Testament spirit*, that wee may not make lawes upon our selves, where God hath not made lawes on us: therefore pray to the Lord to end that, and then neither of the other will hurt you. That is the second Use.

Only there might be an objection, whether it be

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not lawfull for the Magistrates, or the Churches, or the Ministers to make lawes to tie their subjects, or members, in things that Christ hath not absolutely determined? But concerning that I mean to handle the objection more fully when I shall speake concerning *expediency*; therefore I shall leave it till then. And to hasten over this Doctrine briefly, I come to the last Use.

As the former Use was to point out the *mistakes*, so this points out the *duties* to which I am to exhort you that this being so, that there is such a *libertie*, and *latitude* (yet not a universall latitude) that therefore you would learne these foure things that I shall exhort you to.

Use 3.
Exhortation to duties.

First, that every one would endeavor to *understand* and be *acquainted* with your *Christian libertie*, under the *new Testament*, to studie it. O! say not here is an example, or a precept, or a command, and I know not what, as many are readie to say: beware what you bind your conscience with: *studie your Christian libertie: be not as the horse and mule, without understanding*: labour to know what Christ *commands* that if you doe it not, you sin, and to know what Christ hath left as *expedient* for you to doe, or not to doe according to *edification*, that is the way to peace.

1.
To understand our Christian libertie.

But you will say, this is *dangerous*; this will make us all *libertines*; it is dangerous for people to know their libertie. For then they would be giddie and loose, & prophane.

Object.

When I was a child I have many times heard that if a horse knew his strength no body could rule him. So if we were *horses*, & *mules* without understanding, if we were not *men* and *women* in grown age under the new

Answer.
Knowledge of Christian liberty not dangerous.

Testament having the *Spirit* of God, the knowing of our libertie would doe us hurt; but you shall see that *Paul* (and he was wise) alway, in all places, he was as carefull to lay downe their *libertie*, as to reprove those that abuse their libertie: as in all those places in the *Corinthians*; he tells them what was *expedient*, but if you *marrie your selfe not*; and so for meat offered to *Idols*, though it might be *inexpedient*, yet *an Idol is nothing*. So sensuall men that have not the Spirit if they pervert and abuse their liberty, yet wee must not be wiser than the holy Ghost, and *Paul*, and keep the liberty of the Saints from them, but acquaint them with it.

Not knowing our Christian liberty keeps us under aspirit of bondage.

Besides, we must indeavour to understand our libertie in the new Testament: because that for want of knowing their libertie under the *new Testament*, the generality of the Saints are kept under the *spirit of bondage*; there is a *spirit of bondage* nourished inevitably, you cannot avoide it, as long as you are ignorant of your libertie under the new Testament.

As how?

I will tell you, there is a spirit of bondage, that is, continuall guilt on your consciences, continuall feare in you.

How comes it?

Guilt in the the Spirit whence.

Marke it, most of the guilt and feares of the Saints is, ordinarily not from the doing of ill, but from the misdoing of good: that is, they apprehend themselves bound to such a dutie, and God calls them to another dutie, and there is guilt ariseth from that, they doe one thing, when their consciences tell them they are bound to doe another; As for instance, it is your dutie to *pray morning and evening* in your families,

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it is so, and more, seven times a day if you can : but you make all things lawfull, you will doe nothing upon *expediency*, you make it so of necessitie, that if you misse in the one, or the other you sin. As for instance, you have taken apart your family to pray, and you are called at that time to relieve a poore man, and though you have done a better deed, yet because you binde your selves where God hath not bound you, there is guilt on your consciences. So, you make another law to read Chapters twice a day, you have bound your selves, and you sin if you doe it not; but a greater dutie comes that is worth the reading of ten Chapters, yet because you neglect that you sin, and carry guilt on you: So three parts of foure of your guilt, it ariseth from ignorance, you know not which God will have: I pray when I should read, or I preach when I should pray, or when I should do good to my brother, it comes from ignorance. God hath not tied us to the number of Chapters, or these things: but as it may be for *expediency*, for the glory of God, and the *edification* of our brethren; which if you did know, when a greater dutie comes you would take it in hand; So you make a law, you must begin reading with Prayer, it is sinne to read without praying. It is convenient to pray at all times: but if you make it an absolute law, there will be guilt upon your conscience when you omit it, though the occasion be never so great. Labour to know your Christian liberty.

Shall I goe a little further? For the want of knowing and understanding your Christian Liberty, there is this misery, that you are not able to win the souls of others.

Ignorance of Christian liberty hinders from winning others.

Why so?

Because you have tied your selves hand and foot that you cannot stoop to win souls. Saith *Paul*, *1 Cor. 9. To the Jew I became as a Jew, and to them without law, as without law: I was weake to the weake, I was all things to all, that I might win some.* As if he should say, Christ hath given me a great deale of liberty to this end, that I might accommodate, and apply my self; (beware of mistaking me) not to accommodate my selfe to my own ends, to please my lusts: but he hath given me a latitude to stoop to mens dispositions, and wayes to win their souls. Now, if *Pauls* religion had been as many now, that is, to be tied hand and foot, that either all was *lawfull* or *unlawfull*, he would not have bended an ace to win the world; therefore let us learne to know our liberty.

I could give many sad instances, how hence men tied knots, that it is not *lawfull* to come into such a house as this; it may be it may not be *expedient*, but they make it absolutely *unlawfull*. One man makes it *unlawfull* to come into a Pulpit; it may be it is *inexpedient*: but they will not have it *lawfull*; and so hundreds of souls are starved, they make ties where God hath made none; and so we cannot do good to others for want of knowing our liberty.

Ignorance
of Christi-
an liberty
the cause
of conten-
tion.

Lastly, let us studie to know our liberty; for the want of knowing our Christian liberty, is the maine cause of contention, of the contentions of these times I mean.

How is that?

I will tell you how, On the one side, the one partie will doe nothing through the yeare, but look at all as absolutely *lawfull*, or *unlawfull*. Wee are come to a
fine

fine passe, that you must pray before you read, or else you sin &c. And men are so hide-bound, and tied, that they will not condescend to their brethren an ace. We are bound to condescend to others, and to be of *one minde*, that we may doe good to such, as wee were formerly: but saith one, I will not forgoe the truth for a world; and one man calls this truth, and another that. Men are bound head and heeles, and will not condescend one jot to others, this is for want of the knowledge of our liberty. Christ hath given us such a latitude, take heed of abusing it, of going beyond it, yet take heed to studie it.

One the other side, it makes their fingers itch to set out lawes for others, to tell the Saints when they shall put out their hand, and when they shall pul it in; as the Preists in the Law, when they shall speak with a loud voyce, and when with a low, when they shall be down, and when up. If men knew their liberty it would save a world of labour. That is one dutie, labour to know and understand your liberty, you will be slaves and undoe your selves else.

The second dutie is, doe not *enfring* your liberty, doe not lessen it. As how? I would not have you make lawes and ties upon your selves for every little thing, where God hath not made it.

2.
Not to en-
fring our
liberty.

You will say, it is true, where God hath not made them, we would make none: but God hath given us examples; Is not that a law to us? and he hath given us precepts; Are not those lawes?

It is not every example, nor every precept that makes a law to the Saints.

Every ex-
ample
makes not
a law.

Not every example; if you look on the example of the Apostles, they did many things that you are not

not to follow, they killed a man and his wife, *Acts* 5. they cast out devills, they smote men with blindnesse, they anointed with oyle; yet presently they would not tie the Churches all the world over.

Look upon the Churches, they did sell their lands in the beginning of the *Acts*, and they brought the money to the Apostles, and laid it at their feet; this example was not a rule, for the Churches after did not so: but made collections and contributions; therefore take heed of making examples rules. Nay, the example of Christ Jesus himself in many things is not a rule, for he walked on the Sea, and whipped the buyers and sellers out of the *Temple*. What Christ *did*, and did not *command*, we are not to follow; And why not the like of the Apostles? what the Apostles *did*, and *commanded* wee are to follow: but what they did and is not commanded it may be, is not warrantable.

Besides, the Saints had *feasts of love*, as we see in *Jude* *These are blots in your feasts*. Continually when they came to the Supper every one brought his meat, as we see *1 Cor. 11*. Where are those examples now? Beware of examples. Indeed examples with precepts make a rule, and it is very commendable to follow them: but where it is without a precept take heed of making it a law.

many pre-
cepts that
binde not
all the S^ts;

And then for precepts, there are many in the Book of God that doe not binde all the Saints universally.

Severall
sorts of
precepts.

There are personall precepts, as for the *Israelites* to steale from, and cozen the *Egyptians*, and for *Abraham* to sacrifice his son, those are not in force.

As there are personall, so there are carnall precepts.

cepts, (I speak with reverence) that is, commands where the holy Ghost speaks in the person of a prophane man, as in *Ecclesiastes*, *Be not righteous over much.* The holy Ghost speaks in the language of prophane men, and rather shewes the nature of prophane men, than what men should doe; and there are abundance of such in *Job*: Take heed that we make not lawes of these for all Saints, and all ages, to binde their consciences.

And then their are temporall precepts, that were meerly ceremoniall in the old Testament; and in the new Testament, as in *Acts* 15. the Apostles forbid *things strangled and blood*, this was a temporall command, as I could shew at large: but this temporall did not binde all, in all things, because after there was a precept to contradict it, as we see the holy Ghost bids to eat *whatsoever is set before us*; and *Every creature of God is good, if it be sanctified with the word and prayer.* There is nothing to be refused, it is an universall word, So, what will you make of that, *salute one another with an holy kisse*? VVhy follow you not that precept?

There are precepts of Indulgence that binde not, as in *Gen. 3.* *Of every tree in the garden thou shalt eat: but of the tree in the middest of the garden eat not.* Now here was a command for Adam to eat of every other tree, as well as not to eat of that: but the former is a precept of indulgence, and this precept did not binde absolutely; so that if he had not eaten of every tree, hee had not sinned. And so in the matter of divorce, the man was to give his wife a *bill of divorce*; this did not binde, if a man did take his wife in adulterie, and would live with her, he did not sin: but if he did turne her a-

To learne
how much
precept or
example
make an
absolute
rule.

way, he must give her a bill of divorce. There are many others ; you see every example , and every precept binde not, therefore be wonderous warie how you make lawes, and rules to binde you. Ask godly men this question (for I am not able to answer it) what precept or example, or how much precept, and example, doth make an absolute rule for all Churches in all ages ? answer that question, and most of our contentions are gone. It is not enough to say Sir, I goe according to the Scripture, the word saith this ; and this proposition saith so : but ask godly men how much precept and example goes to make an absolute necessarie rule for all ages, answer that , and then thou walkest safely. But the want of knowing our Christian liberty undoes thee.

You take the Book of God, as if it were all aphorismes and Theorems, and Canons ; No, the Book of God (to speak with reverence) is like the Common Law of *England*, and there we know sometime what is right by the Judges opinion, sometime by parallell cases, sometimes by expediency. Now you say, let such a man bring me Scripture ; what Scripture ? any line whatsoever , and they (simple people) bring a place or two, and make an absolute rule to binde you, and all the world.

Remember , the greatest miserie to an honest heart (next to an old Testament spirit, that is the rise of all) is this, a misdrawing of rules out of the word of God : you take a word and doe not compare it with other Scriptures, and see whether it be temporarie and doth absolutely binde : but you goe with your book under your arme, and think all wise men are out, & you have Scripture for it : beware of that. Therefore (as I said)

learne

learne what precept or example, or how much goes to make an absolute rule, to all the Saints in all ages, that they must not break ; when you understand that you may draw rules.

So, let me speak to the other party, make not lawes upon the Saints, where Christ hath not made any: for the Saints are noble spirited men, and a noble spirited man had rather doe a hundred things, then be bound to one; I would doe a hundred things that Christ hath not commanded, and leave undone a hundred things that Christ hath not forbidden, rather than be tied to one thing by men that Christ hath not commanded; I had rather doe a hundred things for edification that Christ hath not determined. If you binde the Saints, it will make them leave that undone that they should have done.

Not to binde others with lawes where Christ hath not bound them.

The third dutie is, abuse not your libertie, *you are called to liberty* (saith the Apostle) I cannot deny it, I must make it known: but abuse it not *for an occasion to the flesh, or as a cloak for maliciousnesse*. Abuse not your liberty, for your own ends to avoid persecution, or to get wealth &c. Abuse it not by making it larger and broader than God hath made it; it is dangerous to add commandments to the law of God, that he hath not made, and so it is as dangerous to destroy that, that God hath made: therefore saith David *Psal. 119. Lord, it is time for thee to put to thy hand: for men have destroyed thy law*. It is safer, and better for a man to break the Law of God five hundred times, than to take away one law that God hath made, to make the way larger, and wider than God hath made it; As, because I said. God hath not absolutely bound you to pray twice a day; some man may goe home

3. Not to abuse Christian liberty.

Dangerous to take away any of Gods lawes.

and therefore he will not pray at all, thou art a wretched man, when lawfulness is gone, thou wilt doe nothing for edification, and expediency. Take heed, that you may doe that that is for the building up of your own soules, and for the edification of your brethren.

4.
To hold
fast
Christian
liberty.

To conclude, the fourth, and last thing is, hold fast your liberty; let not men take away your liberty; *be not servants to men.* If I be the servant of men (saith Paul) I should not be the servant of Christ; and yet he saith, *I am your servant*, that is, doe not tie me, and I will serve you and doe any thing: but if you binde a Saint, and make lawes where Christ hath not bound him, you shall never bring him to it, a Christian had rather doe a hundred things that God hath not commanded: he can doe it, but he is loath to be bound absolutely to one; The way to get the Saints to do any thing, is not to binde, and tie them hand and foot, I mean in things that God hath not determined. There was a stir in the Church about *Timothy*, the Church then had but little knowledge, and they heard that *Paul* conversed with the heathens, *Paul* advised with the Church, and he circumcised him, and shaved his head, he doth all this to get their love: but afterward when they would have circumcised *Titus* by a law, hee would not yeild a jot; though I did it in love concerning *Timothy*, yet I will not be bound by any man to circumcise *Titus*: But held fast his liberty. So much for that Doctrine.



I CORINTHIANS 10. 23.

All things are lawfull for me, but all things are not expedient, &c.



You may remember, I observed three lessons from these words.

First, that

There are divers things now lawfull to the Saints under the new Testament, that were not to the Saints under the Old.

Or

There is a greater *latitude* in externall things (for so I opened it) for the Saints in point of *lawfulness* under the new Testament, than their was to the Saints under the Old-Testament. That Doctrine wee have finished.

I come now to the second Doctrine, which is this, That

Though divers things be LAWFULL to the Saints under the new Testament, yet there are but a few things EXPEDIENT.

Doct.
Though many things be now lawfull: but few are expedient.

All lawfull things are not expedient, nor fit for a Saint to doe under the new Testament; Though there be divers things that are lawfull, that God hath not commanded or forbidden, that God hath not deter-

mined.

mined in his word; yet of those things there are not many *expedient* for a Christian to doe, that is, at all times, in all places, &c. For our proceeding in this point I shall shew you two things:

First, open it a little to you, (for that is the chiefe.)

Secondly, wee will prove it briefly for methods sake; And then by the help of God bring in the third Doctrine fitly, I hope, as a Use, or Application.

All *lawfull* things I say, are not *expedient*: For the opening of it I shall shew these two things;

First, what is meant by *lawfull* things.

I.
What meant
by lawfull
things.

Secondly, what is here meant by *expedient* things.

I spake somewhat of it before: but that you may understand me concerning the first: there are three sorts of things according to the Scripture that may be said to be *inexpedient*, or *inconvenient* for a Saint to doe:

Things
that are
simply evil

First, it is *inconvenient*; *inexpedient* for a Saint to doe things that are *purely*, and *simply evil*, though it be not properly said to be *inexpedient*, as unlawfull, yet in a sort it is *inexpedient* alwayes, to all people, in all places, they are never fit to be done, they are both *unlawfull* and *inexpedient*, as it is in Ephes. 5. 3. *Fornication, and all uncleanness, or covetousnesse, let it not once be named among you, as becometh Saints: neither filthines, nor foolish talking, nor jesting, which are not convenient.* which are not *expedient*, not seemly; Fornication, and whoredome, and filthiness, such things are never *expedient*, or befitting a Christian, to be a whoremonger, or a drunkard, or a cheater, (as I feare too many are) it is never *expedient*. So in Rom. 1. 28. The Apostle saith

faith that the people were *Filled with all unrighteousness*, they changed the naturall use to that which is against nature; and the men leaving the naturall use of the women, burned in their lust one towards another, men with men working that which is *U N S E E M L Y*. That is, they committed Sodomie man with man, and all sorts of wickednes, and fornication, and covetousness, and maliciousness; being full of envie, murther, debate, deceit, &c. And what follows? The Lord gave them up to a reprobate minde, to do things that are not *CONVENIENT*; which were not seemly. That I may trouble you no farther with that; evil things, that are simply evil are never convenient at any time, for any man to doe.

Secondly, a thing may be *inexpedient* sometimes that is simply good, *hic et nunc* at sometime, in some place, and to some persons it may be *inexpedient* in these three Cases.

2.
Things that are simply good in three cases.

First, when a greater good comes in, a lesser good ceaseth, it is *inexpedient*. As for example, to read a chapter and expound to your families, it is *expedient*: but if my neighbours house be on fire, and his wife and children in it, it is *inexpedient* for me to expound, I am to leave that when a greater good comes in: as in *Luke 13.* to raise up a beast; or to waite upon ones parents being sicke on the *Sabbath* day; when a greater good comes in, the lesser good is *inexpedient*.

1.
When a greater good comes in.

Secondly, a thing simply good may be *inexpedient*, when I cannot come to the good unlesse I will doe that that is evil; As if a man cannot preach in publicke except he will take the *Cavaliers* oath, it is *inexpedient*, because I cannot come at the good

2.
When wee cannot come at the good without doing of evil.

good but by doing the evil.

3.
When a
greater e-
vil will
follow the
good.

Thirdly, a thing *simply good* may be sometime *inexpedient*, when necessarily, and directly, and inevitably there will follow something that is grossely *evil*, that is a greater evil than the good, we doe, is good. I doe not say that evil by *accident* should terrifie us from doing of good, for then wee should never doe good. It may be you may stumble to heare me, and are the worse. And a hundred things that fall by accident, these should not terrifie me: but when evil appears directly to follow, in some cases it is not expedient to doe good. We are commanded to *reprove the works of darknesse*: but *Mat. 6.* if a man be a *dogg* or a *swine*, that is, in the height of darknesse, and wickedness, a man is not to reprove him, because he will fall upon him, and *rent* him: for instance, I see a wicked man, and I have reproved him, and I am in danger of my life if I tell him of his evils; I am at my liberty whether I will reprove him, or no; So, God sent *Paul* to preach to *all Nations*, yet he preached only to them of *reputation*, *Gal. 2.* That is, to *wise understanding* Christians, and kept it from other people: he was bid to preach to *all Nations*; but because he saw he should *run invaine*, and undoe his ministry if he should doe it at that time, by reason of that he did not doe that that was simply good in it self.

3.
Things in-
different

But thirdly, things may be said to be *inexpedient*, that are (as you call them) *indifferent* things, and by those I mean, not only, nor chiefly, outward external things, *civill* things, as *eating*, and *drinking*, and *sitting*, and *walking*, and the like: but I mean in a general sense *everything*; those things whatsoever they be

be that God hath not absolutely, and peremptorily determined in his will, and word in the new Testament, whether in Doctrine or Discipline in his Worship, (if I may so speak, though improperly,) or whatsoever he hath not absolutely *determined*; those things I call *indifferent*. And though there be abundance of things that are not so *determined* that are *lawfull* for Christians to doe, yet alway those things are not *expedient*, and *convenient* for them to doe.

And before I proceed farther to open this (which is the greatest thing) I desire you to take two cautions. Cautions.

First, in opening to you this *expediency* that I am to speak of, and the rest, I shall make use of many Scriptures, that sometimes mingle things *simply* evil with things *undetermined*; now take it not, as though every thing that I shall name in a text I call things *indifferent*.

Secondly, doe not conceive by what I have said, or by what I mean to say, that I goe about to innervate, or to weaken any thing that God hath determined in his word, God forbid: but my drift is to shew how you should walk in respect of those things (be they what they will) that God hath not *determined*: but left at liberty. So, observing that; 2. Not to weaken things determined.

We come to the next thing, to shew what is *expediency*.

All things are lawfull: but all things are not EXPEDIENT.

That is, divers things are *lawfull*: for I speak not properly of the two other, things *simply* good, and *simply* evil: but of things *undetermined*; and seeing every thing is not *expedient*; What is the meaning of

of that? what is the *expediency* of things?

Expedien-
cy what.

By the word *expedient* in this text, I suppose the Lord takes one word that comprehends *all* those *rules* that are to order and guide us in our *conversations*, in the use of things that are not absolutely *commanded*, or *forbidden*. It is a large word, *ALL things are not expedient*; that is, *all things are not fit, not meet, all things are not worthy the Gospel, they are not decent, they are not comely, they do not edifie, they are not convenient, not lovely, not veeerable, not of good report*. I believe it comprehends all, & implies all, though it signifie some one thing more especially in particular.

Now, because the words are many, and it would be tedious to shew all the rules, or expressions in Scripture, that teach us how to carrie our selves in these things, and finding the rules *coinsidere*, and many of the expressions to signifie the same thing: Therefore I will reduce all to foure heads, or generall rules, or expressions, that the holy Ghost useth concerning things *undeterminea* by the Lord in Scripture.

reduced to
4 heads
I.

First, I will take *expediency* in its own native signification, and look what light we can get there.

All things are not expedient.

The mean-
ing of the
word *expe-
diency*.

The meaning of the word wee shall see a little by that that follows, the Apostle explaines himselfe, *all things are lawfull: but all things edifie not*. That is, that is not *expedient*, that doth not *edifie*, that doth not add any thing to one. The word *sumperii* signifies gaine, or profit, or wealth, and that in a compound manner, it signifies some commoditie that one gets. Every thing is not *expedient*, that is, it is not *profitable*, it doth not bring gaine, it doth not doe good; as the Apostle saith after, *Let no man seek his own: but anothers wealth.*

wealth. So it is translated in one place, profit 1 Cor. 12. 7. The manifestation of the Spirit is given to every man to profit withall. And as one observes it signifies not barely profit: but great gaine, as *Piscator* saith, when men bring every one a stock of money to make a common bank, when one hath one gift, & another another, to make a common bank for the good of the Church: it signifies profit in a compound manner.

But I thinke as properly, or rather more properly that the word may also signifie the respect of things, it signifies not only profit or *commoditie*, but a concurrence of things to helpe on that profite, as thus. A thing is expedient when it brings gaine, and *commoditie* to some person, this is *expediencie*. As for instance, suppose a *Collonell* have a command to go to the Army, it is lawfull, but the question is whether it be expedient; now if he have order to goe and not mony, or if he have a *Commission*, and money, and have not *Armes*, or if he have *Armes* and not *souldiers*, it is not expedient for him to go, here is not a concurrence of all circumstances to a profitable and good action: but when all come together, as when he hath instructions, and order, and armes, and souldiers, and mony, when all concur and come in, then it is wondrous expedient.

Concurrence of things to profit or expediency.

Neither mistake mee, it is not necessarie to make a thing expedient, either civell, or spirituall circumstances concur, as the proverbe is, there is no *commoditie* but there is a *discomoditie*, there is no such busines, but some thing may jarr: but a busines is said to be expedient when the generallitie, when the most, or the most materiall things concur, though some bee a way, if some meet it may be expedient. As if a *Captaine* have souldiers, and monie, and armes, though hee

have not faire weather, or want a Coat or such a thing, yet it may be *expedient* for him to goe. So in spirituall things, a thing that is *undetermined* is *inexpedient* when the circumstances are so thwart, and crosse that it is like to bring no *good*, but *hurt*: but when the circumstances or most of them meet, that it is like to bring *profit*, then it is *expedient*: for alwayes circumstances doe jumpe so, to make the busines *profitable* or *gainesfull*, but hurtfull, and *unprofitable*.

Quest. But you will say, what *gaine* or *profit* is that that you expect an action should bring, before a christian be allowed to doe it, and to determine on it?

Answ. Beloved, it should bring gaine foure wayes (as I may so speak.) Our books translate it well, though that be not proper, we have not words to expresse it; we must not take the word in the proper sense, no more than the word *wealth*, in the next verse after the text: for the word signifies *gaine*, or *profit*, or commoditie, or wealth, or advantage, &c. I say it should bring gaine

Expedient
actions
must bring
gaine, or
profit 4
wayes.

To { God.
My brother.
Those without.
My own soule.

That action that is lawfull, that is undetermined, if it doe not profit these foure wayes, or either of the foure; If it doe not bring advancement to the glory of God, or something to the good of my brother, or something to win them that are without, or something for the settling of the peace of my own conscience, it is not for me to doe it, never let me talk it is lawfull, it is not *expedient*.

To ad- First, for the glory of God, you shall see 1 Cor. 10.
the

the same Chapter where the text is, Every thing is lawfull, but every thing is not expedient; What is that expediency? *Let no man seek his own, but anothers wealth.* vance the glory of God.

It is somewhat that brings gaine; what gaine? *If any of them that believe not bid you to a feast, and yee be disposed to goe, whatsoever is set before you, that eat, asking no question for conscience sake: but if any man say unto you, this is offered in sacrifice unto Idols; eat not for his sake that shewed it, and for conscience sake, not thine own conscience, but his.* You may understand that when a Christian was invited to a feast, and meat that was offered to an Idol was upon the Table, he might eat: but if an unbeliever did say, this was offered to an Idol, and will you that are a professor eat of it? for conscience sake eat not: not for thine; but his conscience that shewed thee: but mark the reason, *for why is my liberty judged of another mans conscience?* and he expostulates, *For if I by grace be a partaker; why am I evil spoken of for that, for which I give thanks?* He seems to bustle, never talk of it, is it not lawfull? And I give thanks, and it is sanctified by the word, and prayer, saith the Apostle, *whether yee eat or drink, or whatsoever you doe, doe all to the glory of God.* You are so brisk, and it is lawfull; and every creature is sanctified, it is true: but take this rule, see the action conduce something to the glory of God, or else leave it there; whether ye eat, or drink, or whatsoever you doe, let it be something whereby the name of God, and the wayes of God, and Religion may be honoured by your doing of it. It is not for the glory of God for thee to use meat offered to an Idol at an unbelievers Table, he having told thee of it, for hee will say, here is a sweet profession, this is their religion, he cares not what he doth. When a man doth things

dishonourable to religion, or to God, (for otherwise wee cannot glorifie, or unglorifie God, wee cannot reach him,) but when we dishonour religion, or make God evil spoken of, we doe that which is *inconvenient*, and though the thing be lawfull, if it doe not honour God, we must not doe it; That is one thing.

2.
To the
good of
our bre-
thren 3
wayes.

The second thing is, you must see if it be an action that is *expedient*, as it must bring honour to God; so it must bring *gaine* and *good* to my brother also; next to God, I must looke to my brother, O! there is little looking to that: you must not only looke what is *lawfull* or *unlawfull*, but have a care what issue this hath towards thy brother; *seek not every man his owne: but one an others wealth*; how is that? The good of our brethren is laid downe in scripture three wayes.

Either that it increafe *love* betweene you and your brethren,

Or else that it helpe on the *edification* of your brethren

Or increafe and nourish *peace* betweene you and your brethren.

Either at least, or all these three must bee in it, or else you must not meddle with it.

1. To in-
crease love
between us
& them.

For the first in 1 Cor. 8. when they proposed the question whether they might eat *meat* offred to *Idols*: saith the Apostle; *ye all have knowledge*, you are brisk, and say, wee know what is *lawfull*, and what is not, saith he, but *love edifieth*. As if he should say, you looke not whether it tend to *love* or no, have a regard to that. So in Rom. 14. 14. 15. *I know* (saith the Apostle,) *and am perswaded by the Lord Iesus that nothing is uncleane of it selfe: but to him that esteemeth any thing uncleane, to him it is uncleane*. I know every thing is *lawfull*

lawfull to the saints; but if thy brother be grieved with thy meate, thou walkest not charitably; that is thou dost not walke in love. I know it is lawfull, but if it greive thy brother, thou walkest not in love, and thou shouldest regard that, or else thou wilt not walke wisely. So in 1 Cor. 16. 14. Let all your things be done in love; whatsoever thou dost see that it conduce to nourish, & increase love among the people of God. If it be a thing that cooles the love of my brother to me, & be a thing that is not commanded nor forbidden. I must not do it.

Then secondly, see whether it conduce to bring any thing to the *peace* of the saints, and people of God; and if it bring *love* it will bring *peace*; for the fruit of the Spirit is, *love, joy, peace*; *peace* alway goes with *love*; and wee are taught *Philip. 2. 3.* that wee should doe nothing with *strife and contention*; but though it be a thing that is *lawfull*, yet if I must *strive*, and breed *contention*, I must leave that *lawfull* thing out. In the common-wealth with us it is one of the greatest things to keep the *peace*. As for instance, if a man be in debt, and owe a man mony &c. if the other *breake the peace* & fight with him, the other shall answer at the Court day for his debt, but the magistrate will clap him up presently. And so to break the *peace* among the saints, it is not a little thing; you may please your selves by it, but the Lord is wonderfully offended with those that *break the peace*.

2. To the peace of the Sts.

We must *fellow peace with all men*, *prosecute it*; that is get the same disposition to *peace* as men have to *persecute Religion*. We must have *peace with all men* much more with the brethren.

To avoid strife & contention.

This is a time that we live in, when men take *toyes* in their heads right or wrong, *indifferen* or *unlawfull*, and

and they looke not to the issue of those toyes : for ought thou knowest it may overthrow the Nation, and divide the Churches, and rend the Saints, and thou carest not for peace. If I love Christ I must keep his commandements. Even in things commanded we must respect peace much more in things that are not absolutely commanded: therefore we see in 1. Cor. 14. 33. there was a great deale of stir and contention about prophesying and praying, and speaking with strange tongues; mark the counsell that the Apostle gives. *The spirits of the prophets are subiect to the prophets: for God is not the author of confusion, but of peace; as it is in all the Churches of the saints*, you shall finde in the margine; God is not the author of tumults or unquiet, but of peace. One would say, I have Gods will, and command, and I doe that which is right, saith he that spake in an unknown tongue, and another prophesied, and another sang, and every one thought he did well, you are mistaken saith the Apostle *God is not the author of unquiet*, that is a disposition that will hurrie you to the confusion of the Churches, therefore it is not of God. Compare it with 1. Cor. 11. where the Apostle speaks concerning women being covered or uncovered, and he shewes what he thought was fit in those countries: *but* (saith he) *if any be contentious we have no such custome, nor the Churches of God* That is, if you wrangle, and strive, and keep a coile, I will not beare you out, *we have no such custome, nor the Churches of God*, to breake the peace, and to make strife and contention. As in the outward common-wealth, so in the spirituall common-wealth of Israel, let him look to it that first breaks the peace. It must not be opinions and crotchets of yesterdaies making, that must break the peace of the Churches

Churches day by day; it is a dangerous thing: therefore in *2 Thes. 3. 15.* *I beseech God by all meanes to keep peace among you; the Lord of peace himself, give you peace alwayes, by all meanes.* It is three times repeated; therefore surely you must eye that.

Thirdly, look whether it tend to edification: for *all things edifie not*; That is, doth this conduce to doe ^{3. To edification.} my brother good, will his soule be the better for it? As it must increase love between thee and him, or else do it not, if it break love, or break peace. So see if it *edifie* him, whether it *build up* his soule, or no; will his soule be the better for it? It may be thy brother is a weak Saint, and thou maiest hinder his soule from growing in grace by doing a lawfull thing; for faith the Apostl, *all things are not expedient, & all things edifie not*; Therefore see that it tend to *edification*: But here is your religion, what doe I care let it trouble him or no, or better him or no; Is it not lawfull to do this? Is it not lawfull to play at *cards*, and *dice*, and such things? O, see if it *edifie*, or else abhorre it, as if it were forbidden as the tree in *Eden*; avoyd lawfull things if they *edifie* not.

Thirdly, see whether it conduce to the *winning of* ^{3. To win those without.} the souls of others that are *without*. The Lord hath put us into the world, to *win* the Elect out of the world, and wee must have an eye to that; few Christians observe that (the more is the miserie) we onely raile and *speak evil* of them: but wee should *walk as lights in the midst of a crooked generation.* As *Paul* faith concerning *marrying*, and taking money for his preaching, I could (faith he) marrie as well as *Peter*, and make you pay for every Sermon I preach, for *thou shalt not muzzle the mouth of the Oxe that treadeth out the corne*: but

God forbid, though these things be lawfull *I become all things to all men that I might win some*, *I caught you by guile* saith he; What was *Pauls* guile? Not a sinfull thing; it was no jesting with them, nor it was not so much in *necessarie* duties: but in *lawfull* things, there being a *latitude* in the Gospel; *Paul* did so walk and carrie himselfe as that he might win poore sinners to the Lord, *Jews*, or *Gentiles*. But you onely looke if it be *lawfull*; O, you should look whether you offend your brethren, whether you break the peace, whether you doe not harden others; you must walk *decently to them that are without*. In our walking we must do nothing that may harden others. There are a world more *hardened* by the *indiscreet* doing of *good*, and the careless, *indecent* doing of *lawfull* things, than by the *sinfull* actions of the Saints; as I shall shew after.

4. To our
own souls.

Why
Christians
are most
troubled
about the
use of law-
ful things.

Fourthly, and lastly, thou must look whether it bring any *gaine*, or *advantage* to thy own *peace*, to thy conscience, to thy self, for though it be a *lawfull* thing yet if it trouble, and gravell thy conscience, thou must not doe it, saith *Paul*, *I have endeavoured to keep a good conscience towards God, and towards men*. And generally among the Saints they have more guilt in their *consci-ences*, and more trouble in their soules about the use of *lawfull* things, than about *sinfull*; it is partly from their ignorance not knowing their liberty, and partly *indiscretion*, and the *strength* of their lusts, that many times they eat, when they should not, or they eat more than they should, or they sleep when they should not: therefore you shall have poore people complaine, Sir, I am readie to starve my self, I am such a glutton I eat so oft, and I eat so many bits, and of so many dishes, and I cannot eat but my conscience saith, it is too much
whereas

whereas I should eat but one dish, and so many cuts ; they make lawes, and they break them after, and make themselves guilty, and then conscience checks them.

I confesse there is much *ignorance* in weak Christians not knowing their Christian *liberty*, in meats, and drinks : but much is for want of discretion, and because there is a great deal of unsanctifiedness in the heart, in the directing and managing of lawful things for the glory of God, and for their own peace, and quiet : for they follow their lusts, and abuse lawful things that another man might doe without sin. Therefore whatsoever it is, say not, the Minister saith it is *lawfull*, though it be, yet it may be poyson to thee, for it may be *inexpedient*, doth it trouble thy conscience, get knowledge to see the *lawfulness* of it, or abstaine from it ; gall not thy conscience. So then to end that, you see according to the signification of the word *expedient*, (taken in the proper signification,) the first rule, that all *lawfull* things are not *expedient*. Though many things be *allowed*, that God hath not restrained, nor *determined*: they are neither commanded, nor forbidden by the word of God; yet every thing is not *expedient*, that is, every thing doth not advance the *glory* of God, and *love* among the Saints, and *peace*, and *edification*. Every thing doth not conduce to win others out of the world, and every thing doth not help the peace of our own conscience.

Decency



Decency vvhat.

I C O R. 10. 23.

All things are lawfull for me, but all things are not expedient, &c.



Have observed to you from these words three things.

The first was this, That

There are diuers things that are now lawfull to the Saints under the new Testament, that were not to the Saints under the Old.

I have finished that Doctrine.

The second is this,

Though diuers things be lawfull to the Saints under the new Testament, yet but a few of those things are expedient, and fit for a Saint to doe.

For the opening of it I propounded two things;

First, what I mean by *lawfull* things: I instanced in three sorts.

Secondly, what is meant by *EXPEDIENT*? The word comprehends all the *rules* that are to *order* and *guide* us in the use of things that are not *determined*,
that

that are not *commanded* nor *forbidden*. It is a large word, *All things are not expedient*. That is, all things are not *fit*, all things are not *meet*, not *worthy* the Gospel, not *decent*, not *comely*; they do not *edifie*, they are not *convenient*, they are not *lovely*, they are not *venerable*, they are not of *good report*. Now, because the words are many, and it would be tedious to goe over all, I reduced all to foure heads, or expressions, that were as so many generall rules.

First, I shewed you what was meant by the word *expedient*, in its own proper native signification.

I shall now goe forward to the second rule, or the second sort of expressions; which indeed are many, yet they come all almost to the same. There is one word translated it is *decent*; another it is *comely*; another it is *fit*; another it *beseemeth*; another it *becometh*; another it is *worthy*: all these, though in the Scripture in the originall severall words are used, yet because I will not trouble you, nor confound your memories with them. For methods sake, and your plainer instruction, we may bring them together to signifie one, and the same thing, that is, *conveniency* or *decency*.
 So, *All things are lawfull: but all things are not expedient*. That is, many lawfull things are not *decent*, they are not *comely*, not *fit*, not *convenient*, not *beseeming* a Saint, a Christian to doe. You shall have this word oft in the book of God, as in that place *Ephes. 5. 4.* (only remember the caution I gave you; I doe not say that all that are mentioned there are indifferent things: but it is for my purpose to open the word, *fornication, and uncleannesse, and foolish talking, & idle jesting, which are not CONVENIENT*; which doe not become Saints. So in *2 Cor 14.* after that great dispute concerning

2. Con-
veniency or
decency.

cerning Prophecie, and Tongues, &c. The Apostle ends all with this, *Let every thing be done DECENTLY, and in order.* There is the same word, *conveniently, and in order.*

decency or
conveni-
ency what,

But you will say; What is this *decency*, this *conveniency*?

Beloved, if I should goe no farther you understand this, that every *lawful* thing doth not *become* a Christian, you know what is the meaning of that; you say, such a *garment* doth not *become* such a man, and such *apparel* doth not *become* such a woman; What is that? A *decent* thing negatively is a thing that doth not any way *disparage* a man in any relation: for it may be *decent* in some *respects*, and yet wonderously *disparage* him in another; as an old man, and a rich man, as he is a rich man, he is able to buy little *gaudie* things as well as children playing in the streets: but as he is an old man to buy a *capp* and a *feather* he will not, because it would be a *disparagement* to him in that relation. So a *decent* thing is a thing that so *beseems* a man that it doth not *disparage* him in any relation.

But you will say, what *relation* is that wherein a Christian needs to fear *disparagement* by doing of *lawfull* things? I will instance in some: for in these things it is impossible to descend much in particulars.

In respect
of his per-
son.

First, if you looke upon the *person* of a Saint, What is he? He is the son of God an *heire* of heaven, a *coheire* with Christ, they are *Kings*, and *Queenes* in all countries. Saints, put them together they are the *new Jerusalem* the *spouse* or *bride* of Christ; they are the *Kinred* of Christ and divers other relations they have. Now every thing is not *decent* for a *King*; a hundred things there are that an *ordinaie* man may doe that

that doe not be-seem a *King*. Every thing doth not be-seeme an *heire*: and there are a hundred things that others may do that doth not be-seem a *chast bride*: a *chast wife*. So there are many things (I may say in a sort) that would not be *un-seemly* for a carnall man, yet they are very *inconvenient* for a Saint to do: therfore saith the *Apostle*, *foolish talking and idle jesting which doe not become Saints*; but in a sort may become a carnall man; not but that that which is *ill* in a Saint is *ill* in him, but it is not accounted so in a carnall man: he may sit at the alehoule and drinke halfe a dozen juggs, and be a good fellow: but if a Christian drink but two, carnall men will be readie to say, there goes a *professor*, I see him at alehouses &c. A carnall man may do it; though it be a sin in him, yet in point of *decencie* a carnall man may sit two hours at the tavern better then a Christian may halfe an houre.

But thou wilt say, it is *lawfull* I may doe this, and that; I may *weare*, or I may *eat* this and that.

I but is it *decent*? I have told you that storie though it be a morall heathen storie: when the King was walking with his son, and saw children playing in the dirt, saith he why dost not thou goe, and play with them? saith he to his father if I did see any *Princes* play, I would, but those are roguish boyes; It is not for a *Prince* to play with them: So, when you see men doe filthy, uncleane foule things, say, if it did become a *Saint* I would doe so; He is a *glorious* creatue not only in respect of good and ill: but in lawfull things: you see the glorie of a Saint, first in his person.

Secondly, looke upon his *relations*, consider his place that God hath put him in, his *calling*, and condition. It may be God hath made him a *minister*, it

may

2. In respect of his relation.

may be a *magistrate*, every lawfull thing that becomes an ordinarie man, doth not become a *minister*, nor a *magistrate*. It may be he is a *servant* he must consider, (though it be lawfull) whether it become his condition. See one instance; *servants* are commanded *not to answer againe Tit. 2. 9.* this becomes his place not to answer againe. Being a *servant*: but for another, if one neighbour should tell another you have done me wrong, I would answer I have not, if I were innocent: but a *servant* is forbid to answer againe: so that it may become one man to doe it, but not another in another condition. There are divers instances, but I give you but one.

3. In respect of his Profession.

Then thirdly, his relation is the *profession* of Religion, I spake somewhat like it before concerning his person: the holy Ghost gives that rule *Ephes. 4. 1.* *I beseech you brethren that you walk worthy of your calling.* And so in *Phil. 1. 27.* *Only, let your conversation be such, as becometh the Gospel of Christ.* These are blessed rules for a Saint to walk by; You know that when we turne to the Lord, our *persons* are not so much eyed as our *profession*: therefore if there be any thing amiss in our *buying*, or *selling*, or in our *charitie*, *profession* smarts for it; men are ready to say, there is the man that follows *religion*, there is the man that *prayer*s in his family, there is the man that *writes* Sermons; there is the *Lady*, or *Gentlewoman* that keeps dayes of *humiliation*; *Profession* suffers for it: Therefore, I must eye what is seemly for one of such a profession as I am of, to doe.

3. In regard of sex.

Fourthly, you must eye also your relation, for your *sex* that is to be eyed. Many lawfull things become a man that doe not become a woman, and some become

a woman that doe not become a man; Therefore consider, (which women seldome doe, they will speake first, and determine things, and order businesse, never considering their sex,) consider if it be a decent thing, if you doe that which is convenient, if you doe so as befits your sex, as well as other circumstances, Col. 3. 18. *Wives submit your selves to your own husbands; why should wee doe so? might they say, as it is fit in the Lord; that is, it is a decent thing to doe it: though in some things they might contest, and see as much as their husbands, & have more reason in their precepts, yet (saith he) submit as it is FIT. It is not decent for a woman to rule, and to master, and to speak all, & order all, and her husband to be but a drudge;*

in regard
of sex.

You will say, what evill is it, is it unlawfull? O, it is *undecent* to come to a house where the woman rules, it is as if people went with their heeles upward, it is uglye and undecent. So in 1 Tim. 2. 9. *In like manner also let the women adorne themselves in modest apparel, with shamesfastnes & sobrietie, not with broided haire, or gold, or pearles, or costly array. Why? is it not lawfull to weare gold, or silver? &c. I cannot say but it is lawfull, but mark what he saith next: but which becometh women professing godlines. There is their sex, and there profession, it must become both. Therefore in 1 Pet. 3. 3. he wisheth women to teach their husbands by silence; if they be godly, and most women, that is the best lecture they can read to their husbands, that they may be wonn by their chaste conversation, whose adorning (saith he) let it not be that outward adorning of plaiting the haire, and of wearing gold, or putting on of apparrell: but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which in the sight of God is very precious.*

precious. I will not say saith *Peter* but it is lawfull to weare *broidedhaire*, and *gold*, and *pearle*: but it is not an ornament to a *spirituall* eye, it is no ornament, no more than to see a *Cart-horse* dressed with a feather. To see a woman spend her time vainely in *trimming*: but this is an ornament, a *meek* spirit. An ornament; what is that? That that *besseems* and *becomes* a woman; it becomes that *sex*, to see a modest meek spirit, therefore eye the sex also.

4. in regard of age

Then if you will have things decent, eye the age; In *2. Tit. 1. 2. 3* he that wisheth them not to doe things inconvnient; he teacheth *old* men, and *young* men, and *old* women, and *young* women: so that that which is decent in *old* men is not decent in *young*; it is decent for *old* men to rebuke the younger: but you must not rebuke an *Elder*: it is not fit for a young man to rebuke an *Elder*. If it be a carnal child it is fit for his father to rebuke him for his naughtines: but if he be a godly child he must not goe home and wrangle with his *parents*; you must looke to the age.

5. in regard of the season.

Lastly, looke to the season, every thing is beautifull in its season. And a word spoken in season is like apples of gold with pisseters of silver; that is; very handsome. So your words and actions must be seasonable; or else they will never be convenient, There is a time for all things, Therefore in *Rom. 13.* The latter end; Apostle saith, *brethren*, it is high time to make you readie, our salvation is nearer than when we beleived. The night is far spent, the day is at hand, let us cast of the workes of darknes and put on the armor of light; let us walk decently. (two quires It is decently in the margine; it is bonestly in the booke) as in the day time. As if hee had sayd, heretofore it was night, and darknes, there was little knowledg, and little preaching of the Gospel:

in

in the night men weare any foule cloathes, but in the day it is not *decent* for a man to walk with the cloathes of the *night*: therfore put of your *night capps*, and weare cleane cloathes, walk decently as in the day, looke to the time, frame your conversations according to that. And that I conceive the Apostle drives at Ephes. 5. Where hee commands us to walke *discreetly*, I rather like the translation we have *Circumspectly*, because it hath better coherence with the text, *See that you walk circumspectly, not as fooles: but as wise, redeming the time, because the dayes are evil.* I see not how because the dayes are evil, we should redeeme the time by walking *strictly*: but walk *circumspectly*, fit your opportunity and time, observe it, take notice of it. As indeed what bad times were there about halfe a score yeares agoe: men were faine to watch opportunities to pray, and to goe to *Sermons*, or to *fasts*; So walk *decently*, that is, *serve the times*, observe opportunities Ro. 12. take notice of every opportunity, to doe things *fitly*, and *seasonably*, I onely give a few instances. So you understand *All things are lawfull, but all things are not expedient*: that is, all lawfull things are not convenient, they are not *decent*, it may be they are not *seasonable*. It may be that fits an *old man* that doth not fit a *young*; It may be it is fit for the *husband*, that doth not besit the *wife*; it may be it is no harme in a carnall man, that doth not besseem one that is a *professor* of religion. Thus you must walk, thus it becometh Saints to walk, you must look to *decency*, and *conveniency*.

The third rule, or expressions to order things that are not determined, they are many, but they all come to this, they imply a thing *laudable*, or *commendable*, Christians must walk laudably.

that is a degree higher : for *decency* is a thing that keeps us, that we doe not disparage our selves in our *relations*, and make us worse : but wee are called upon to walk *laudably* ; not only, not to cast dirt on religion : but to bring honour, and to add glory to it ; not only ; not to disgrace it ; but so to walk that *the eye that seeth us*, and *the eare that heareth us* may *blesse us*. Let no rotten communication proceed out of your mouthes : but that that may minister grace. Not grace to the soul : but that it may be *gracious*, and *lovely*, and *amiable* ; I will shew you but one place, the glorious golden rule of the Saints walking in the new Testament, *Phil. 4. 8.* where the Apostle coming to speak of ordering their conversation, saith he, *Finally brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report ; if there be any vertue, if there be any praise, think of these things.* Doe these things, meditate on these things. Whatsoever things are *true*, I conceive that the meaning is this, I look on these things, not as if the Apostle did give rules of *good*, and *evil* : but sets down an excellent way for indifferent things, *whatsoever things are true* ; If there be any thing that carries no resemblance of deceit and falshood, take that : but if it be a business that you must *say*, and *unsay*, and *doe*, & *undo*, that you must be both an *honest* man, and a *knave*, meddle not with that, though it be lawfull, let it be for another. And *whatsoever things are honest*, or *whatsoever things are grave* ; as the *Originall* is, or *venerable*, as it is in your *margin* : for there is honesty before, *honestus* is as much as *honorabilis*, whatsoever is *grave*, and *venerable*, that doe. A Saint should have such

Things
true what.

Things
honest
what.

such gravity in him, that he should avoid any thing that is beneath him. A Saint is a glorious creature, he is an heire of heaven, they are the sons and daughters of God; every little childish thing becomes not him. Therefore *gravity* is opposed to *lightnesse*, and *frothinesse*. He goes farther, *If any thing be pure*. There are many things that you cannot say are *unlawful*, yet there are many *druggs* among them that are like *sin*, I could give instances; there are many nooks, and nicks, and carriages that are like *sin*, that are mingled. O, if a thing be *pure*, take that; if it be *honest*, and *just*, and *plain*, and *true*, take that. *Whatsoever things are lovely, whatsoever things are of good report, If there be any vertue, or any praise doe that.* To speak briefly, and plainly, there are many hundreds of lawfull things that are not *lovely* for a Saint; I could name divers; Is it not lawfull to doe this, and that? it is lawfull, but it is not *lovely*; a Saint should doe nothing but that which is *lovely*. *And whatsoever is of good report.* A young-man and a maid may be in an *ale-house*, or a *Taverne*, I doe not say it is *unlawful*, if they be *honest* there: but it is not *lovely*, it is not of *good report*, people talk not well of such things. So you have twenty words in buying and selling, and you will aske twenty shillings, and take halfe so much, and say, is it not lawfull? I say, it is not *lovely*; it is not *lovely* in the eye of a *Turk* for a *Professor* to ask twenty for that for which he will take ten. The Apostle goes on, *if there be any vertue, or praise; that is, if there be any thing that carries praise to religion, or that seems to have vertue, or excellency, or worth in it, keep to those things, meditate upon them, goe about them: though not for the praise sake. VVe do not a thing that hath praise in it to have the praise,*

Things
pure what.Things
lovely.Of good
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worthy.

Praise on-
ly to God.

but doe the thing that is commendable of it self, and let the praise be to God : As in that place, *Mat. 6. Let your light so shine before men, that they may see your good works, and glorifie your father which is in heaven.* I must walk that my light may glorifie my Father: but that must not be the end of my walking, that men may see my good works, Christ forbids that. So the end of my actions must not be to get praise, yet I must choose (as becometh a Saint) to doe those actions that have *praise*, and vertue in them, the praise must be to God, and to religion, and it will be to the doer also. Therefore, what is this now that *all things are lawfull, but all things are not expedient* ? That is, all lawfull things are not true, they are not pure, they are not lovely, they are not of good report, all lawfull things have not vertue in them ; many lawfull things bring no praise : this is the meaning of the Doctrine.

Christi-
ans must
walk or-
derly.

Lastly, there is one word more, all *lawfull* things are not *expedient* ; that is, as they doe not conduce to the profit and good of others, they are not *convenient*, they are not *laudable* and *commendable* : So lastly, it comprehends this, they are not *orderly*, that is the last rule. Every *lawfull* thing is not *orderly* : we break *order* many times in doing of lawfull things. The Apostle summes up all in this, *Let every thing be done decently, and in ORDER.* I speak, not only that wee are to doe things *orderly* that Christ hath *instituted*, though that be true, yet that is not my drift: but in things that are not *determined*, they must be done *orderly*, and not confusedly. As the thiele on the crosse said concerning Christ, that he did nothing out of its place ; that is, hee did not only not doe evil : but hee did not doe good in a *disorderly* way. So in *Ephes. 5.*

we are said to be washed by Christ, and to be without, spot or wrinkle, every thing in the meet place of it. So a Christian should walk orderly, not only in that which is good: but in *indifferent* things.

But you will say, What is it to walk orderly?

Beloved, you crosse order, and doe lawfull things disorderly, when you doe them either *preposterously* or *confusedly*.

But you will say, I understand not that.

I will tell you more plainly; you doe a thing disorderly two ways.

First when in the doing of an action you cast it so as that you misse of the end of that action; or do not attaine to the end in the best way. As for instance, the word in the originall in the *Thessalonians* to walk orderly: it is taken from an Army; you say an Army is orderly set in battalia in the feild. When is an Army in order? Then when it is set in such a posture as it may best attaine to its end; what is that? to defend themselves and overcome their enemyes; a disorderly Army is like to be undone, and routed, and to doe noe good, so to doe a thing orderly, to pray and to read, and to heare, and all that belong to those when we so passe them as we may best attaine, the end of praying and hearing, and all these things, then we doe them orderly: for we cannot tie the saints to pray this way, and to preach on that fashion: but we must doe every thing in the best order, as may conduce to the end of prayer, and preaching &c.

Secondly, people doe things disorderly when they make one thing to juggle, & put out another that is disorder. 1. Cor 14. The Apostle bids them doe all things decently and in order. They had before in prophesying spoken

A thing done disorderly.

1. When the end is missed.

2. When one dutie jumbles out another.

spoken three or foure at ones, so they missed of the end; the Church was not *edified*. Secondly, they made the gifts of some vaine, they *justled* and put out one another. So when you, in the worship of God, or any thing that God hath not *determined*, doe so as that you attaine the end, and when things *suit*, that one is not *justled* out and undervalued by another then it is done *orderly*. So, this is the sence, there are many things that are *lawfull*, but are not *expedient*. That is many lawfull things, if I doe them at such a time I shall doe them *disorderly*; As, it is lawfull for you to *speake*, but if you speake while I am a preaching, it is *disorderly* for we shall not attaine the end of preaching, you will put me out, and make but a squabbling, so put these foure generall rules together, & you understand the doctrine; that all things that are *lawfull* are not *expedient*.

If I were not desirous to make an end of this I could prove the doctrine (though it need not much prooffe) by *scripture*, and by parallelling it with other things, with *naturall* things. As in the Civill law, many things are *lawfull* that are not *convenient*; it is *lawfull* for me to keep my child barer in apparrell than my servant, but it is not *convenient*. It is lawfull to keep my servant, better than my wife, but it is not *convenient*: It is lawfull for a man to sleepe all day and to work all night, (I meane by the lawes of England) but it is not *convenient*. There are abundance of things that are *lawfull* for the saints that are no way *expedient* for them to doe, But I passe that, and hasten to the *use* and *application*, briefly a word at this time, and leave the rest for another time.

From this that hath been said, learne this use, which

Use. To
eye what
is expedi-
ent.

which is the Third doctrine but for brevitie I make it the *use* or the *application* of all : that this being so, that every thing that is *lawfull* is not *expedient* ; then it is the dutie of Christians to *eye*, and *observe*, not *only* (I had almost said not so much, but certainly not *only*) to *eye* what is *lawfull*, but in all their waies to looke what is, *expedient* ; that is, to see that it be *orderly*, *convenient*, *laudable*, *lovely*, & of *good report*, else, though it be *lawfull*, meddle not with it. Therefore you shall see that the Apostle in all these questions from the seaventh Chapter to the middle of the eleaventh as you have many questions, and in all or most of those, the Apostle diverts the question. They aske him if it were *lawfull* to *marrie* ? and being *married*, if it were *lawfull* to put *away* their *wives* ? and if it were *lawfull* to eat *meat* offered to *Idoles* ? The Apostle doth not punctually answer to one of them, whether it were *lawfull* or no, but shewes what was *convenient*. As if he should have said ; in all these, and whatsoever else, *eye* what is *convenient*, and *expedient*, as much, and sometimes *more* than what is *lawfull*.

Therefore this being so, this points out clearly a generall fault among you. That there are many professors among us, this is the rule of their walking, they only *eye* what is *lawfull*, and what is *unlawfull* ; they goe about, and trouble every minister, and make endlesse questions, Is this *lawfull* and is that ? is it *lawfull* to play at *Tables*, and at *Cards* and to weare long *haire* and naked *breasts* ? I will not dispute the *lawfullnesse* but I pray thee *eye* if it be *seemly*, and of *good report* among the *Saints*, whether it be *convenient*, whether it *advance* any bodies *good*, *eye* this. There is a profession among you, and a multitude of profess-

Reproo'e
of those
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lawfull.

ors this is their religion, they put their wayes under the new Testament, in eye, only what is absolutely lawfull or unlawfull, good or evill, and their questions are, is it lawfull to doe this and that Sir? They will goe as neare hell (as one saith) as the halter will reach; as farr as they have law, they will goe to the brink of the pit, as far as it is lawfull; though it may be they offend others, and harden others that they will not come into God; and breake the peace betweene them, and their brethren, and yet care not, it is no matter, is it not lawfull? O, wretched unhappy people, that eye only the rule of lawfullnes, and unlawfullnes. What shall I say to them? I have three words to say.

1. It is a
signe of an
hypocrite.

First, I say to such people, that usually, it is the signe of an hypocrite, (though it be not a certaine signe, it is a very shrewd one:) it is a signe of a bollow heart that was never right to God, that eyes only what is lawfull, to doe it, and unlawfull to avoid it: it is a signe of a base heart that will do no more than needs must. Why? It is a signe that there is no love to God, he will doe so much as God flatly commands, and avoid that that God forbids, or else he knowes he shall be damned: but a heart full of love will alway be asking, what is pleasing, and seemly. A drudge or servant in the house hates her master, and had as live be hanged as to serve him, if shee knew how, but shee must: but a wife that loves her husband dearely, will shee doe every thing that shee may? shee may goe to bed, and lie til noone if she will: he will not be angrie with her; and though her husband bid her doe nothing, yet shee will studie what is lovely, and decent, and comely, & pleasing, and will not be take it kindly when he comes home?

home? O, there is no *love* in thee, a thousand to one. but thou hast an *hypocriticall* heart: for if there were *love* to God, thou wouldest never stand so much upon *lawfull*, and *unlawfull*, as what is *decent*, and *comely* &c. hypocrites will goe as neare hell as they can, that is their designe, and the readie way thither is to goe to *lawfull* things only, and not things *expedient*.

Well Secondly, if it be not the signe of an *hypocrit* (for I canot say certainly it is) yet it is a signe of an *old Testament spirit*; divers of you rightly understand not that word, it sounds harsh to you, & if you be strangers I wonder not at it: but if you be those that continually heare me open the old Testament; & how our fathers were saved by the same *Christ*, and by the same *Covenant* that we are, &c. I wonder that you should stumble; for as you understand the book of God, in reading it, you cōpare one thing with another: so you must understand mens preaching, comparing one Sermon with another. Now when I say an *old Testament spirit*, I mean not another kind of thing than is the spirit of the *new Testament*: an *old Testament spirit* is the same, but onely it is a *low* spirit, a *childish* spirit; the difference is as between a *childe* in his coates, & a *man* of riper yeares, it is the same man still: but it was a *lower* spirit, meaner principles, and they walked accordingly: so that for the generallity of them (unlesse it were some choice spirits, that were the Pen-men of the holy Ghost;) they were children under tutors: so an *old Testament spirit* is a *low* mean spirit, that walks as those godly people in their *child-hood* in the *old Testament*, that is my meaning; therefore mistake me not. Now, when I say thou art lead by an *old Testament spirit*, I mean, thou hast a heart fitter to live un-

2. It is a
signe of an
old Testa-
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der the *law* (in the time of *Moses*, when they were *punies*, and *babies*, and *children*, under *tutors*, than for the times of the *Gospel*; Such a heart doth every thing as far as it is *lawfull*: So, many things are *lawfull*, and he will doe them; or so many are *unlawfull*, and hee will avoid them: For under the *Law* the Lord told them every thing, what was *lawfull* and what was not, and he made them little lawes, as we doe to our children for feare of cutting their fingers, or for going over a bridge, &c. But it is not so now; remember the rule *Phil. 4. 8. If there be any thing that is lovely, or of good report, or hath praise, or vertue, doe that.*

3. A man
may be
damned
for doing
of lawfull
things.

Thirdly, and lastly, I say this to such (for thy comfort, if thou wilt have it so) that thou maiest loose thy soule forever, and be *damned* in hell for doing of *lawful* things: not for doing *lawful* things, but for doing them in a way, thou maiest go and strive to avoid *ill*, and to doe *good*, and in a way of doing *lawful* things thou maiest goe to hell, much more in *unlawfull*; my meaning is, when men eye only *lawfull* things, and never look what is *convenient*, they may goe to hell in doing it. Have you not heard of a Proverb *licite perimus*, &c. Saith the heathen, we perish in *lawful* things? I have known many professors that have gone such wayes that men might clearly say, yonder is an old back-sliding professor, that goes directly to hell; yet he will say, convince me of evil. It may be I cannot in point of lawfulness; yet I know he walks not *honourably*, he brings not glory to God as a Saint of the new Testament should, he walks *low*, and carnally, and meanly, every day more and more. A man may avoid the reproofe of unlawfulness, and yet goe every day towards hell, it is ordinarie, and he is blinde that sees

fees it not. It is the case of some here I feare that the people of God generally conceive they are in a backsliding condition, and one saith to such a one I feare you are going from the Lord, and that you have another spirit than you had, and another gives him admonition, and he falls upon them all, and saith, convince me, and so waves all reproofe, and hee may doe so, and be damned when he hath done. It follows not that thou art in a happy condition, because thou art able to wave and to winde off reproofe, thou maiest keep off reproofe, and yet be in a backsliding condition, and going to the devill.

I have heard of a godly Minister that hath another expression; a man may be *damned*, and thrown to hell for doing of *justice*, for seeking of his own; As there is a man *Mat. 18.* though it be but a Parable; his Lord *forgives* him his debt; and he comes and takes another man by the throat, and casts him into prison, hee did him no wrong; Why should he couzen me of my money? But the Lord comes and throws the man into the place of torment, not for doing unlawfull things properly: for he asked but his own; So, many times a rich man that is worth tenthousand pound he takes a poore creature that is not able to pay any thing, and throws him into Prison, and then saith, he oweth me so much; doe I doe him any wrong? have I it not in black and white? shall I not ask for my own; thou maiest doe right, and seek thy due, and yet be damned; Is it not lawfull thou wilt say? I cannot say but it is lawfull: but thou walkest not as a Saint, it is not *lovely*, it is not *decent*, it is not *expedient*. I feare there are many such professors; think of this: Therefore now in the new Testament, seek not what is law-

full only, but what is *venerable*, and *pure*, and *just*, and *decent*, and *comely*, for a Saint to doe ; That is one Use.

The way
of the Go-
spel a
strict way.

To conclude, the next Use, and the last that I shall make at this time, is this, Learne hence what a *strict* way the way of the Gospel is ; it is no way of *liberty*, or *loosnes* you have bin thinking all this while that I have been making of a way of *loosnes* or *licentiousnes* : see hence it is a *strict* way : for though there be *very many* things *lawfull*, more than you imagine ; yet there are but a *few* that are *expedient* ; and wheresoever the Gospel makes the way broader in point of *lawfulness*, it fetcheth it out againe in point of *expediencie*. Take two professors, the one of an *old Testament spirit* that lookes only to that which is *lawfull*, and let him be as *strict* as hee can for his life in doing that which is *lawfull*, and avoiding that which is *unlawfull* or else he shall be damned. Take another Christian that out of *love* to Christ doth eye that which is *expedient* as well as that which is *lawfull* the latter shall outstrip the other a hundred degrees, he shall be an *Angel* in comparison in *strictnesse*. It is no such *licentious* way as you conceive.

But you will say, wherein will he be *strict*, shall he doe works of *supererogation* ? shall he make duties as the papists doe ? if God have not bound and commanded him, what pleasure hath God in that he doth ?

I answer, there are but a *few* things that God hath *commanded* in the *new Testament* ; but there are some things that he hath *comanded* that are absolutely required in themselves, but when I say he is not bound, I meane, not to the thing *simply*, to take that way, or
to

to doe that thing : but there is nothing in the world, when it comes to be done, when it comes to action, and is covered with all circumstances, but it is either *expedient* or not, and when a thing becomes *expedient*; and is so presented to a Saint, then though he be not bound to the thing simplie, yet he is bound to it when it becomes *expedient*: According to discourse, men say, by the rule of nature, much more by the law of the Gospel, in two things that are both *lawfull*, if one be more *expedient* than the other wee are bound to doe that. Therefore it is no *supererogation*, or following of his fancie, but that that is commanded of God, though he had not *determined* it simplie before, yet when it comes to action he is bound to doe it: for that very thing at another time may be cast so, that he sins absolutely if he doth it not. Here is the mystery, all *expedient, decent* things, I am not loose to doe them or not doe them: but of all *expedient* things that that is best at that time, *hic et nunc*, I am bound to doe it: Therefore it is not a way of *loosenes* nor of *supererogation*, but we are bound though not in a legall way (to the thing simplie in it self) as they were in the old Testament.

But where is the priviledge, and spaciousness in the wayes of Christ that you spake of? Now you say, the Gospel by this becomes as strict, as they were before; Where is the priviledge?

Liberty of
the Gospel
wherein it
is.

Wert thou so mad all this while, as to think that this *liberty*, was only a greater liberty for thee to be wicked, and sinfull, and for thy lusts? I hope thou dost not meane so; it is not so: liberty to sin is bondage: but it is a liberty to good, in doing good; not a liberty properly for the ease of our persons, (though
that

that be somewhat) for there is many a Saint under the new Testament in doing that that is *expedient*, works as hard as the *Levites* in slaying of the cattell; but hee works not *task* work, as they did. So the *liberty* is not that thou maiest doe lesse *good*, or more *evil*: but the liberty is this, that now God allowes thee to doe good in a more *honourable* way to thy self, and more advantagious to the honour of God; that is all: As for instance, you know an *apprentice* that is with his master, he is bound, he is not a free-man, he doth the busines of his master, and works hard too: now, when the man comes to be a free-man, to be a house keeper, and set up his trade, this freedom doth not make him doe lesse than he did before: for the Proverb is, there is but one servant in a house, that is the master, hee hath more *charge*, and *care*, but he doth it in a more honourable way as a free-man, and not as a drudg; So the Lord doth with us, he hath broken the little lawes that bound us as children; we must serve him as much and more than we did before, but in a more *honourable* way, for our *honour*, and the advancement of his glory.

As for instance, if a man send a *childe* or a *foole* to market to buy or sell commodities, you must tell him the price of every thing, and charg him that he shall not sell it under, and tell him when he shall come home, and who shall help him; but send a *wise* man thither, and you bind him not with those lawes, but you say, thou knowest what it cost, make the best of thy market, and come when thou canst, he hath his freedom, and yet he will doe more than the other: so there is advantage for the master and honour for the servant; and though the servant doth as much when

when he is a free man as he did before; yet we naturally love not to be under *childish* discipline: therefore it is a great priviledg that we are freed in the Gospel, & such a priviledge that it is a step to perfection in *heaven*. In heaven we shall serve God as the Angels, and I thinke not that the Angels are tied with little *lawes, endles, externall lawes*, but it is their nature, and disposition to serve God unweariedly world without end: so that as we are a step to heaven above that that was under the law, so that those bonds are broken, and there is a new Covenant in the stead of them: so when we shall goe up with Christ, many, if not all these that we have now shall be broken, and shall be translated into our nature. Therefore what I say concerning the *easines* of the way to heaven, I meane not that thou shouldest make that use of it, it is *easie* therefore I may be carelesse, and do it when I will: but it is *easie* therefore I will take more paines to doe it. As I have seene when I was a boy at schoole, two children take the same lesson, and both have said it was an easie lesson; it is an easie lesson saith the one, I will doe this after dinner, when I have played enough; saith the other it is easie, therefore I will not be discouraged but set upon it: they made a contrary use of it. So it is an *easie*, and sweet way to heaven in the new Testament that Christ hath made, be not so wicked to say, therefore I will do it time enough: when I am readie to die, it will be time enough, but as the other said, it is *easie* therefore I will not be discouraged by the grace of God: it is a wide doore therefore I will goe in presently, I will not be disheartned.

Use of the
Gospels
easinge.

To be strict in point OF EXPEDIENCY.

I CORINTHIANS 10. 23.

All things are lawfull for me, but all things are not expedient, &c.



WE proceed to another Use, that wee should make of this Doctrine; that

Though many things be lawfull to the Saints in the New-Testament, yet there are but a few that are expedient.

Two Uses I named before.

Use 3.
Exhortation to be
strict in
point of
expediency.

The next is a use of *Exhortation* to you all that feare God; this is the thing that I desire, and exhort you to, that as I would not have you make *lawes*, and little *quirks* that God hath not made; doe not *straine* the Scriptures of the New-Testament in making more lawes than Christ hath made, do not bind your selves, or others more than God hath bound you; yet notwithstanding I exhort you, that in point of *expediency*, and *conveniency* you would endeavour to be strict: keep

keep your selves as *loose* from the former as God hath left you, and strive as *strictly* as you can to observe the latter: for then you will be excellent Christians most of you, if you would doe *lesse* out of *lawfulness*, and more out of *expediency*. Whereas now you cannot goe about any thing to doe it, unlesse you have an absolute command; and when you have done that task you never looke farther; beware of that, in every action, though it be *lawfull*, doe it not, till you can set about it *decently*, and *orderly*: consider; is it *convenient*? is it *expedient*? doth it *adorne* religion? eye that; let nothing passe in your hearts or lives, till you eye the *expediency*, as well as the *lawfulnessse* of it.

You may conceive that it is but a small thing, and a notions; yet I know, and am able (I think) to make it good, that the want of this is one of the chiefest miseries on your souls, especially in respect of your conversation each to other; therefore to set on this duty upon mine own soule, and yours, I will propose three or foure weightie motives; It will be strange to many of you, and it will be harsh to flesh and blood: nature will do something if it be bound, but if it be let loose, if God have not absolutely bound it, it will doe nothing. Therefore;

The first motive is this, that this I conceive if you apprehend it spiritually, it would be the readiest way in the world to *reconcile* the *Saints*, and to *end* many, if not most of thole *controversies* that are at this day among good people: And this was the chiefest end why I took this text in hand; therefore I shall speak a little more largely of this: For now the godly goe one against another, and all *Jare Divino*; every one will have an absolute rule for all the *Saints*, and every

Motive 1.
It would
end con-
troverfies
among the
Saints.

one will make the best of their game, and so screw and wrest the Scriptures; and I think, all the people that strive in these dayes are guilty of this.

The way
to peace.

How shall we doe to have *peace* among the Saints? Let us agree upon cleare undoubted *rules* (that are not many) about the *worship* of God, about *doctrine*, & *discipline*, that we may be able to stop the mouthes of men by Scripture: let us agree, (as easily we might if this truth were written in our hearts) for generall rules that are plaine and absolute: that I cannot only prove that it was done by the Saints of old, and commanded: but so done and commanded, as that it is an *absolute rule* for all Saints in all ages. And what shall wee doe for the rest? Doe as it is *decent*, and *expedient*, and as it may *edifie* &c. And all the strife would be over; if wee did agree on that, and walk so far together, wee should easily judge after, what were *expedient*, and *fit* to be done.

Baptisme.

As for instance in two cases; There is now among good people a great deale of strife about *baptisme*, as for divers things, so for the point of *dipping* (though in some places in *England*, they dipp altogether;) How shall we end the controversie with those godly people? (as many of them are) Look upon the Scriptures, and there you shall finde, that *Jesus*, to baptize, it is an *Ordinance* of God, and the use of water, in way of washing for a *spirituall* end, to resemble some spirituall thing: It is an *Ordinance* of God, but whether *dipping* or *sprinkling*, that we must bring the partie to a *River*, or draw the *River* to him, or use water at *home*, whether hee must be in *head*, and *foot*, or be *under* the water, or the water *under him*; it is not proved that God hath laid down an absolute rule for it. Now, what

what shall we doe? conclude on the *absolute rule*, that God hath laid downe in Scripture, and judge of the rest according to *expediency*; Take the maine rule, which is this, *Baptisme* is an *Ordinance* of God, that is, the using of water upon believers for a spirituall end; then comes in the case of *expediency*, then let us judge whether *sprinkling*, or *dipping*, be more *expedient*, and then there would be no strife: For there is scarce a man in this place, that if he were perswaded that *dipping* were not an absolute rule; but it were to be judged according to *expediency*, he would rather have in a modest way the use of water, than to have men and women, and weak people (it may be) in the winter time over *head* and *ears* into the *River*; hee would rather make use of water in a more civill, and safe, and lesse dangerous way. I give you but an instance.

And so for that other great controversie that is amongst godly people; that is, (as you call them) *Independents*, and *Presbyterians*, there is a great controversie amongst these godly people.

I know also by the way that there are a companie of people that would arrogate the name of *Presbyterie* though improperly, the name doth not beleeve them, that is, those that have been the *Bishops* creatures, and are all for *fire* and *fagot*, there are some such among us & they would arrogate the name of *Presbytery*, I would not have them doe it, it doth not besit them. But it is a devise of the devill to put nicknames, upon people and upon things in all ages. Nay, I will tell you a greater mystery, one of the cheifest things I mourne for in *England*: what is that? the devill doth not only put foule names on things, but he calls things not only by *different*, but by *contrarie*

False
Presbytery

The Devil
puts con-
trary
names up-
on men &
things

names ; he calls one thing by the name of another, as to call a *knife* a *spoon*, and a *spoon* a *knife*, so he takes *good* names, and puts them upon *foule* things, and puts *foule* names upon *good* things ; so he jumbles things, and drives all among the common people, so it may be there are some that would take the name of *presbytery* ; so, that if we looke upon the nature of the thing, as godly men, and as the word of god describes it, it is farr from it. But concerning these I have nothing to say, only I seeke *peace with all* : but I shall hope to reconcile the *Saints*, and these people, when the *seed* of the *serpent*, and the *seed* of the *woman* are reconciled.

True Pres-
bytery.

But the true *prebyterie*, that take the name conscientiously, and rationally, they are godly people, and I shall speak a word tending to peace betweene them, and the godly that are called *Independents*. How shall I doe that from this doctrine ? The true *Presbyterie* (not as I conceit or according to mens fancie, but according to their writing, and books, and profession of godly learned men) I find not that in any thing almost they *dissent* from that that you call *independency*, till you come to one thing ; for they agree that the Church must be a companie of *Saints*, and that there is *power* in Church-*Ordinances* as long as they doe it well : but here is all the difference, that godly, rational, conscientious men lay down, betweene *Presbyterie* and *Independents*, that the one, the *Presbyterians* they say that when any Church doth *amisse*, and cannot agree, and doe things *orderly*, they would *appeale* to godly *Ministers*, and they should judge the busines, and determine among them. No say the *Independents*, we will only goe to them for *councell* and *advise*, but they shall

Difference
between
Presby-
ry and In-
dependen-
cy.

shall have no power to *determine* the busines. This is the difference between the consciencious *Independents* and *Presbyterians*: for others that persecute with fire and fagot, I account them not the *Presbyterie*.

What shall we doe in this case?

I tell you, it is fit, as I conceive, that we should all walk together by the same *rule* as far as we have warrant; we agree in all the *maine* things, let us walk so till we come to that one that they differ in, and a hundred to one if ever we come to it; the strife among Gods people of *Presbytery* and *Independencie*, would cease (take away those that strive to make bate) It is as if you and I should strive who should goe into the gates of *Venice* first, and a hundred to one if any of us come there. Let us goe along in the substantiall things wherein we agree. And what shall we doe then? I tell you as, for the matter of *appeale*, the *Presbytery*, truly called as they cannot fully prove, that there is an absolute *rule* that they should doe so; so, the other cannot prove that they may *not*. What is to be done then? This, that when all things come to that that they cannot agree in a Church, it may be *expedient*, and *convenient*, that we appeale to others to end our busines; if this were done, downe would goe the difference betweene *Presbytery*, and *Independents*. This is the way to peace, and union, and agreement among the Saints.

To walke
all by the
same rule
as far as
wee have
warrant.

But you will say, Sir, this is the way to *confusion*: for there being but a few things *lawfull*, and abundance of things that are not *expedient*, now who shall judge what is *expedient*, and what is *not*? shall every *particular* man *determine* of his owne head? then there will be a *confusion* worse than ever: for so many men, so many
mendes,

minds, therefore surely this is not the way to peace.

To answer that (to take in some objections as I passe) to cleare the truth, I must tell you foure or five things.

I.
Take heed
of vaine
feares in
Gods
wayes.

The first is, that if this be the way of God (which I hope I have proved to you) then take heed of your wisdom that runns, and sees inconveniences in Gods wayes. Feare it not, if it be Gods way God can perserve it, and blesse it; feare not inconveniences in your vaine thoughts, leave the event to the Lord. As you know that unhappie man *Uzzah*, when he saw the Arke shake, he must goe and hold it. When you are sure that this is the will of God, set not your wits on work as people doe, they reason from *intricacies*, and *absurdities*, and this and that that may follow: It is good to be *sober*, and not to be *curious* when we see clearly that this is the will of God, leave it to the Lord to direct them, and guide them, and blesse them as he pleaseth. That is one answer.

2. Christ
hath done
the maine
already
concern-
ing wor-
ship.

Secondly you say, it will be all confusion, who shall judge, shall every particular man? This is the second answer, It is very probable, if every man shall goe and set up what government he will, and worship God as he pleaseth; if all the worship of God were to be determined, according to every mans humour, or every nation, and custome, and fashion, then it would breed confusion, but Christ hath done that for the maine, the substance is done, and the matter, nay the manner and forme in a great measure; nay, it may be some circumstances. But if all were to be done againe, that we were to shape, a Religion, and customes and lawes wholly, and as a Godly Ancient saith, if we were to frame the house to the curtaine, and not the curtaine to the house, If we were

were to frame *Religion* to every cuntry where we come, this would breed confusion: But Christ hath done the maine, only there are somethings that fall out in *Worship*, and *Doctrine*, and *Discipline*, that must be mannaged by the rules of *expediency*, that I gave you before.

Thirdly, I answer, it is probable, that in case wee should goe on thus, according to the rules, agreeing in the cleare generall rules, and goe accordingly in particulars, as is *expedient*; yet it is to be doubted that according to the *spirit* we have now, and our *temper*, wee shall goe to greater *confusion*; and so wee shall as long as wee have *carnall* sleight spirits, (as generally Christians have) they will lead us to *confusion*.

3. To study spirituall things.

What shall wee doe then?

Every one set his soule about the studie of *spirituall* things, endeavour to see the *beautie*, and *excellency* of them, and to feed more upon them, & that will avoide that stir, and contention, 1 Cor. 3. *Are yee not carnall?* Why so? one said, *I am for Paul*, another, *I am for Peter*, I am for *Presbytery*, and I am for *Independency*, are yee not *carnall*; as if he had said, I warrant you *spirituall* things grow not in your soules. I never saw a *spirituall* excellent Christian following *curiosities* about *externall* things. I will tell you a mystery from your experience: you observe sometimes your soules are in better temper than at others; sometimes you see the things of the Kingdome of God, the *riches* of Christ, and the *operations* of the Holy Ghost more clearly; and you shall finde that according as your soules are serewed up in the sweetness, and contemplation of *spirituall* things, so you are lesse and lesse disposed to make *chitchets*, & *knobs* in *outward* things:

The more carnal the more busie about outward things.

P

therefore

therefore the way is, labour to be spirituall. If wee were full of *faith*, and *peace*, and *joy*, in *believing*, and full of the *Holy Ghost*, there would be no confusion about these things.

4. To get
love.

Especially, get *love* in your soules, for that is the reason wee are in a *lovelesse* condition, therefore wee run to confusion; and so we shall (goe which way we will) unlesse wee get love in our soules; *John* hath a cleare place for it, 1. *Jo.* 2. 9. He that saith he is in the light, and hates his brother, he is in darknes untill now; he that loves his brother abides in the light, and there is no occasion of stumbling in him. A man that loves his brother, and is full of love, there is no occasion of stumbling in him. Mark those people, take a man that is full of love, he hath not crotchets and fancies to make bate, and strife between men, there is no occasion of stumbling in him. But hee that hates his brother is in darknesse, he walks in darknesse, and knows not whether he goes, because the darknesse hath blinded his eyes. When people hate their brethren, and doe not love them as they should, they are in darknesse, and goe they know not whether, and so love growes lesse and lesse, and darknes more and more among us, and we are groping daily, and going to confusion; Therefore the Saints and the Ministers should joyne to get spirituall things, especially love; and then there would be no such confusion, In 1. *Cor.* 13. Love doth nothing unseemly: the word is dirived from the Latine word (*indecore*) Love doth nothing amisse, but doth every thing seemly; if we were full of love we should be able to answer a hundred questions that now wee are not able to doe. But we want love to our brethren, and therefore we are in darknes, and every one gropes, and goes he knowes not where.

Let

Let me give you another answer, you say, this is the way to confusion; and *who* shall judge of this? must every particular man?

Mistake me not wilfully; I doe not say that every man is to determine all indifferent things, all things that are undetermined by the Lord: But I say, that *Magistrates* are, and *Churches*, and *Masters*, of Families, and *private* persons, they are all to determine these things respectively. Things are to be determined.

As thus, the *Magistrate* is to determine those things in particular persons, or *Churches* that respect the *Kingdome*, that have relation to the *State*, and *Nation*. *Churches* are to determine things that belong to them; *Masters* of Families the things that belong to them, and *particular* persons those that belong to them.

As for instance, concerning *Magistrates* (I speak not By Magistrates. at all, what his power is in *lawfull* things that God hath commanded,) but in things undetermined by the word of God, those things that relate really and truly to his *State*, and *Nation* he hath power to determine.

As for instance, suppose in this City the Saints did use to meet at twelve or one of the clock in the night For the time of meeting to worship. generally, as we doe in the day; and suppose that thereupon there were divers *insurrections* in the City, that did procure a great deal of trouble, and danger to the City; suppose that this were reall; (for people must not talk, O, this will destroy the *Kingdome*, and the *Parliament*, when there is no such thing) for ought I know the *Magistrate* may come and determine the case, and make them meet at twelve of the clock in the day, and not in the night, if it be prejudiciall to his *Kingdome*; For, take this generall rule, the way of the

Gospel in it selfe is not really prejudiciall to Magistracy.

Manner of baptizing.

Or thus, suppose in this countrey, or in a colder that people did goe and baptize in Rivers; (whereas this is not an absolute command: but only the using of water, lay down that) & by that means divers subjects die, and lose their lives, suppose this were reall; herein for ought I know the *Magistrate* may determine a course, and take another way, because herein is prejudice to his subjects.

Places of meeting.

Or in a plainer case, suppose in this City there be abundance of godly people, and there are divers Ministers to preach, and the *Magistrate* is ready to set it up; the question is where wee shall finde places fit to distribute those people, every one to heare the Word: Christ Jesus hath not commanded *this* house, or *yon-*der, or any house more than another: but now there are houses fitly seated, and large about the City; the *Ministers*, and *Magistrates* knowing the indifferencie of them, for ought I know, the *Magistrate* may determine those places for the hearing of the Word, and other exercises.

The reason is this, because in such multitudes as are in the City, if they should meet confusedly, in this, and that, and the other house, there might be abundance of sedition; and tumults under that pretence, that no *Magistrate* were able to rule the City.

I speak it not, that you may persecute godly people, or that it is altogether unlawfull for the Saints to meet in another place: but he may doe it in relation to his Kingdome, and State; as thus, lest there be disturbance in my City, you shall meet respectively in such places, and so he may distribute them; such kind of circumstances.

circumstances they may determine.

So the Church: those things that are among them that relate to the Church they may determine. So Masters in Families may determine things there, as for instance, whether he will repeat the Sermon, or read a Chapter at night, or in the morning; (God hath not determined the one, or the other) or whether he will expound a Chapter in the morning, or in the evening, if hee have not time for both. And so actions that concerne a mans owne person, that relate not to the Church, or the Family, or state; the Saints by the Spirit of God may determine things personally to themselves: you understand that.

2. By the Church.

3. Masters of Families

4. Particular persons

But to cleare this a little, I say, that Magistrates may determine these circumstances; There are these six cautions for Churches, and Magistrates in determining of things that God hath not determined; which they should doe well to observe.

Cautions for Magistrates and Churches in determining.

As first, they may determine in necessary indifferent things: As thus, for instance, there was a great strife among us before about wearing of the Surplice, about wearing of white, or blacke, here the Magistrate nor the Church cannot determine, because it is not a necessary indifferent thing; for there are collours enow besides between them: But if it were this, whether I should goe naked, or cloathed; if it relate to the Kingdom the Magistrate may doe it, if to the Church the Ministers may determine it.

1. It must be in necessary indifferent things.

That is the reason that we blame the Bishops, they say, they are indifferent things, the Surplice is indifferent, if it were a necessary indifferent thing they might urge it, but there is no necessity of it; Therefore men must observe that rule, or else they will run endlessly,

lessly, and under the name of *indifferent* doe any thing.

2. It must relate to the Kingdome.

Secondly, observe this Caveat; see that it *relate* to the *Kingdom*; for, for ought I know, a *Magistrate* is not a *spirituall* Officer, as a *Magistrate*: but a thing made by the *wisdome* and *providence* of God, to *rule* over the *outward* things of the world: So are *Emperours*, and *Kings* &c. And for a *Magistrate* to intrude into the *Church*, that he will *determine* all busines, what they shall *doe*, and what they shall *pray*, I think this is not right: But if there be any thing that relates to his *Kingdome*, and *Nation*, therein he must look, and hee may *determine* over a Saint, and over a *Church*.

3. the Sts. must be dealt with as rationall men.

Then thirdly, whether it be *Magistrates*, or *Churches* that goe about to *determine* such things, they must *deale* with the *Saints* as *rationall* men, and not make their *will* a *law*, and tell them, this we *will* have done and give no reason, or rule; No, the *Saints* must be dealt with as men: therefore they must give them *some* *rules*, and *reasons* for what they doe; They doe not by *meere* power *determine* of things so properly, as being *many*, and *wiser*, they are put to *informe* the people what is right. Therefore that *Lordlinesse*, and *Tiranny*, and *domineering* over the faith of the *Saints* is not fit.

4. Take heed of making lawes for the future

Then fourthly, *Churches*, and *Saints*, and *Magistrates* in *determining* of *indifferent* things must be warie of making *lawes* for *hereafter*; for there are few things that are *expedient*, but may sometime or other be *lawfull*; therefore, what is *expedient* now to doe, beware how you make it a *standing* law to binde men to it. Nay, in *Civill* things, there is no *law* of the *Land* in an *extraordinary* case: but if they make it an *ordinarie* rule,

rule, a *standing law* it will be *inconvenient*. So, in spirituall things, about sixscore yeares agoe, in the reformation, it was a great thing to come out so far as they did: but the *Surplice*, and the *Crosse*, and *kneeling*, at the Sacrament stayed still; and the States men did well, it was good that they did so much; because they then could not have them all off, meaning in the next age when things were settled to remoove them: but they made a *law*, and it was a point of good policie; yet when that *law* was made, there arose another King that knew not *Ioseph*; another Generation came, and made the *Surplice*, and the *Crosse*, the ruine of good people, to drive them to *New-England*, and to *imprison* them. Therefore it is good to be wary in making of *standing lawes*.

Fiftly, Magistrates, & Churches must be *warie* how they *impose* these things upon the *consciencs* of men as *necessarie* things, they may decide them to be *expedient*, and so *perswade* them to obey: but if they come to *impose* them as necessary; as that the *Surplice* signifies *innocency*, and the *Crosse* *mortification*; when they *impose* them *Iure Divino* it is not right.

5. To be-
ware how
they im-
pose
things on
the consci-
ences of
the Saints

Lastly, beware of *severity*, and *rigour* in *determining* those things that God hath not *determined*; for in those things a poore Saint, though they *determine* them, yet if he have no measure of *light* he cannot in conscience do it, but he is *condemned* by his *conscience*.

6. Not to
use rigour
in deter-
mining.

And if he use all his *light*, and reverence the *Magistrate*, and use all the Ordinances of God, yet in some cases God gives him not *light* to doe it: Now to goe with *fire*, and *fagot*, with *banishment*, and *imprisonment*, as they did under *Episcopacie*, there was more rigour used for not wearing the *Surplice*, than if a Minister had been.

been *drunk* twenty times in a yeare; they *imposed* these things with *severity*; yet come to them, and ask what good was in them? the *Bishops* would say, they were but *indifferent* things, and yet they would punish the *want* of them more than the *breach* of the Commandments of God: therefore beware of that. So to that objection, that this would breed confusion if every man should determine them, you have foure answers.

I wil add one more, and I shall go no farther at this time; and that is, if you will avoid *confusion* herein, and follow this truth. You know I have shewed you certaine rules by which you should goe to avoide *confusion*, and they are as *Land-marks*, or as *booyes* in the water to guide you. As for instance, here is a thing that God hath not determined, then cast about; Is it *decent*, is it *convenient*, is it *expedient*, doth it doe *others* or my *self good*? Or will it trouble my *conscience*, and make *Religion* evill spoken of? Cast about by these rules, and every one that hath tryed them shall walk safely without danger: Therefore make use of those rules.

But it may be, you will say, those rules will not reach every case, therefore I shall be at a stand.

Therefore to them I will add three or foure more, and so conclude at this time. You have had foure already; *Expediency* that is one measure, then *decency*, and *conveniency*, then *commendablenesse*, or *laudablenesse*, lastly, *Orderlineesse*.

And if those rules will not fit, look on the *examples* of the *old Saints* in the book of God; and putting the case alike, (or else it is a dangerous rule, you are not in all things to follow the example of *Christ himself*,
hcc

hee did many things that are not for your example, though wee may not make an absolute rule of every example, yet they may be good patterns when the case is alike; if we cannot judge whether this be expedient, doe as the Saints of old did. As for instance, *Paul* in *Act. 20.* when he was taking his leave of his friends he bowed his knees, and prayed on the place, and called on the Lord as they parted; I think not that this is an absolute rule, that the Saints in all places are tyed to; that they sin without they pray when they part: but if you have time, and other circumstances, then it is commendable, and safe to follow his example. So to gather money for the maintenance of the poore of the Church, it is a necessary dutie that God requires: but when to doe it, or how, put the case the same, according as you have opportunitie you should do well to doe it on the First-day of the week: but it is not an absolute rule. So, if a stranger that is a Christian come to travel through the country *Paul* bids, bring them on their way: I think not that a man absolutely sins if he doe not bring a stranger on his way: but put the case alike, and it is safe, and commendable to follow the Saints, and so in a hundred things. And this will help you out when you have no other light.

Secondly, let me add to this a strange rule (you will think it so, if I cannot make it out) that is this, you must take notice of the *customs* of the Saints, and of the Churches of God: If you cannot finde by example and judge what is convenient, and expedient, and honourable, in the old Saints; goe to the *custome* of the Churches, and the Saints that now are, look what is the practise of the generation of the Saints; and when there is no other light, that will help you.

6. To look to the custome of the Saints and Churches.

Q

Custome,

Custome
the weak-
est rule in
spirituall
things.

Of being
covered, or
uncovered
in hearing.

Custome, in civill things, it is the strongest law of England, and in morrall things it is strong; God saith a blackmore may be washed white, sooner than they that are accustomed to doe evill will leave it: But in this, in spirituall things, custome is the weakest rule, the customes of the Churches, and of the Saints is the dimmest light: yet in many cases we leave you to the customes of the Churches, when there is no other light to go forward with; and a Saint, he may guide, and steere his course well by it. Therefore you shall see in *Psal. 72. David* reasons the case, why am I whipped every morning? I have washed my hands in vaine, and it is in vaine to be a Saint. He corrects himself, if I should say so, besides my own foolishnesse, I should condemne the Generation of the Saints, God deales so with them. So I remember a word between a Minister and a Gentleman, the Minister disputing with the Gentleman, whether he might put on his Hat in the Sermon time; the Minister holding strongly that he ought not, the other holding that he might, so when the Gentleman could not answer the Ministers, saith he, Sir I will not dispute with you: but I am very loath to doe that, by doing whereof I must of necessitie condemne the Generation of the faithfull, I will not stand against your arguments: but I will not say, it is a sin for a man to put on his Hat, because I should condemne the Generation of Saints, and godly people in England. Though we see no command, nor know nothing offensive, yet let us beware how we doe that by our owne practise, that will condemne the Saints. So in this case, the saying holds, that when a man is at Rome, let him doe as they doe at Rome, that is, in things that are not determined, when we have no other light, let us goe according

ing to the *custome* of the Churches. In some Churches they use not to put on their Hats, but to be bare in hearing the Word; while I am there I will even doe so; when I come there I will not put it on. God hath not *determined* it, and there it is the *custome* of the Saints, here to be singular is naught. The Saints should be singular from wicked people, and from good people in evill things, but in things that God hath not *determined*, we should not be singular from them.

As to instance, in one case, in singing of *Psalmes* among us, that troubles many of you. We know that God hath commanded us to sing *Psalmes*, and *Hymns*, and *spirituall Songs*; we all agree in that, that is plain in the Word: But he shewes not there whether they ought to be *songs* of our owne composing, or the *Psalmes* of David; or in what *tune* wee should sing, in this, or that *tune*; or whether we should sing *one*, or *two*, or *three*, or *more*, this is not *determined*. Moreover I know not which is more *expedient*, that twenty, or forty sing, or one alone. What shall I doe in this case? Look on the custome of the Churches of God, that hath been practised by the Saints for time out of minde, and when God hath not *determined* it, and they have done so, therefore I will goe along with them, if it have been a generall custome in the Church wee ought not rashly to reject it. I tell you for my owne part, when I observe any *custome* in any Church, any thing that is *laudable*, and *comely*, that God hath not *determined*, there is a kind of *honour*, and *reverence* that striks my heart, though God doe not command it, or forbid it, yet being the *custome* among the Saints, it works a *reverence* in my heart; therefore he rein make

Of singing
Psalmes.

use of this when all other lights are out.

Of long
haire.

Neither doe I say this alone; doth not the Scripture say the same? 1 Cor. 11. there was a great dispute concerning *long haire*, and *short haire*; whether *women* should cut their haire, & *men* should weare *long haire*; see how the Apostle resolves the case verse 14. Doth not even nature it self teach you, that if a man have long haire it is a shame unto him. Why, how doth nature teach it? The word generally is taken for nature: but divers godly wise men conceive that by nature is meant the *custome* of the countrie that they lived in; doth not nature teach you? that is, is it not contrary to the generall *custome* of the countrie, (much more of the Saints) for a man to weare his haire like a woman: But if a woman have long haire it is a glory; for it is given her for a covering. But if any man seem to be contentious, we have no such custome, neither the Churches of God. Whether you relate this *custome* to the beginning of the ver. If any be contentious we have no such custome; we do not strive and contend, or if you relate it to the other, if any man strive about *long haire*; we & the Churches of God doe not walk so, they doe not weare *long haire*: but which way soever you take it; therefore men should weare *short haire* to avoide contention.

Of preach-
ing.

So in Acts 16. when Paul and the women met together by the *waterside*, verse. 13; it is said they came to a *Riverside*, where prayer was wont to be MADE; and there they sate down, and preached, and prayed: he doth not say it was *superstition* to come on a green place by a *River*: but it was a *custome*, and Paul goes thither, and teacheth them, and opens the word to them. So that in those things that are not determined, custome is a great help to men in many things.

Thirdly,

Thirdly, I add a third rule, and that is, *right reason*, Right reason. *naturall reason*, or *right reason*. Think not evil of these that I name *custome*, and *reason*; because they are taken Reason of three sorts. in a bad sense sometimes. But to understand this, there is three sorts of *reason* usuall in Scripture.

Spirituell reason *Rom. 12.* the Apostle bids us give 1. spirituall. our bodies, and soules to the Lord, a reasonable sacrifice; that is, in a spirituell way of argumentation, it is fit that I should give my selfe to Christ; that I mean not here.

There is corrupt, carnall reason, this leads us out of 2. corrupt the way, this is never good.

Thirdly, there is *common reason*, *right naturall reason* 3. common naturall reason. in us, which many of the duties of the New-Testament are grounded on. If you say; what is that? It is a light in the soule, that is a Relique of that light that was in Adam. When God made Adam, and all other creatures, he made all good, there were good things, and every thing in a good order; and he made Adam like himselfe, God looked, and he saw every thing that it was good: God put a light in him to judge of the Sun, Moone, and Stars; Adam had this light in a sort, to judge of Heaven, and Earth, and hee saw that all was good. When Adam fell, he lost a great deale of this light, and there came darkness, and confusion; Yet the light is not growne so dimme, as the other faculties are grown loose: for all carnall men (excepting none) they have light to judge beyond their power to practise, that is the reason the Heathen said, I see good, and better things, but doe the worst. So the carnallest man in the world hath some light to judge good, and evil, more than he hath strength to doe; whence is this? It is a stamp of that light, that in Adam was compleat at the

Right reason what.

first. Now this right reason, it often helps the Saints when they have no other light; As in 2 *Cor.* 14. 23. The Apostle reproves them for speaking with *strange* tongues in the Church, that the people understood not; what argument doth he use? saith he if an *Idiot* come in, and heare you babble together, will hee not say you are *mad*? that is, take a man that hath the least spark of reason, of naturall light, and when hee sees that you goe out of the order of the *creation*, hee will think you are beside your selves. | Take a simple man bring him to *Smithfeild*, & let him see a goodly horse, and though he never read in bookes to know the properties of a horse, nor to heare him described, yet hee can say, this is a handsome horse; whence is this? hee hath the same sparke of light, that was compleat in *Adam*. Take a woman that hath a painted face, and naked breasts, and take another that goes handsomly, and attires her self *modestly*, and put it to an *Idiot*, and let him judge which is the handsomest, by the spark of right reason in him. Therefore in 1 *Cor.* 11. saith the Apostle, *if the woman be not covered, let her be shorne. Is it COMELY, judge yee?* that is, in the eye of reason; we know by the light that we have from *Adam*, that it is an *unseemly* thing. And so in many other cases: but I can not stand upon them; this will help you out when nothing else will.

The law of
nature.

But to conclude all, you have had *expediency*, and *decency*, and *commendablenesse*, and *orderlinesse*, and now the *example* of the Saints, the *custome* of the Churches, and *right reason*, and now lastly, the *Law of nature*, observe that; The *Law of nature* what is that? There is in our nature that law that God once wrote in our hearts, and some reliques of that old edition; And that

that which we have by *grace*, is but a new edition, and many times in a new Print the old copy doth help: so, many times we read the will of God by the old copy; by the law of *nature*. This is the ground, there is no institution, or command, unlesse it be *extraordinary*, that is contrary to the naturall command of God written in the *heart*; I say unlesse it be *extraordinary*: as for *Abraham* to offer *Isaac*. Therefore if I finde any thing that I suppose to be an *institution*, that is *contrarie* to the law of *nature*, I may conclude that it is not the will of God. As for instance, in two lawes of nature.

Gods ordinary commands agree with the law of nature.

First, it is the law of nature, every man is to love himself, though not more than Christ, or more than his neighbour, yet it is a good law that God hath made that he shall love his neighbour as himselfe: therefore it is the law of nature, for a man to love himself. And modesty also is a law of nature; Therefore *Sem*, and *Japhet* when their father was naked, out of modesty as well as honour, they went backward and covered him. Now, if there come a case that God hath not absolutely determined, (as hee hath not determined any thing point blank against the law of nature; for it is but another edition in a larger character) if it be a case that we know not how to doe; judge by this law. As suppose in *baptisme*; that we conclude it to be an Ordinance of God, to use water to a holy end: But how wee shall baptize, whether by *sprinkling*, or going into a *River* (because it is probable some of them did) if we have no other light goe to the law of nature; for either men, and women must goe in naked, or clothed, if they goe naked, it is point blank against the law of modesty, and so against the law of nature: and if they goe

1. Every man by the law of nature to love himself.

2. Modesty a law of nature.

goe in *clothed* if no house be neere, we know by experience, and reason that it is enough to *murder* many a man, so he shall destroy himself; therefore I conclude that God will not have me goe that way.

But if it be the will of God, notwithstanding the inconveniency, we should doe it.

I reason thus against yon, we know by reason, and experience that this may destroy a mans life, & it is *immodest*; therefore I conclude it is not the will of God, it is not sure, and safe to walk by it. Put these rules together, and you see in all cases that God hath not determined, you have a sure light to goe by. There are other motives, but I must leave them till the next time.



The



THE RIGHT VVAY TO PEACE.

I CORINTHIANS 10. 23.

All things are lawfull for me, but all things are not expedient, &c.



WE are come to the third Doctrine, which for brevities sake, I brought in as the Use, and Application of the two former. That seeing *many* things are *lawfull* to the Saints under the *New-Testament*, that were not to the Saints under the *old*; and seeing that of those *many* things that are now *lawfull* there are but a *few* that are *expedient*. Therefore the Saints would be *exhort*ed, in their walking not only to eye that which is *lawfull*, but also that which is *expedient*.

The last day I propounded one motive, which yet I have not finished, it was this; That this is the readiest way to end the *controversies*, and to settle *peace* among the Saints. I shal not repeate what was then delivered: but proceed in this Use (because it is the chiefe of all) to answer an objection, or two.

R

The

The first is this, you will say Sir, you pretend to seek peace by this; is this the way to peace? me thinks you seeme to crosse all people in your discourse, you speak against *Anabaptists*, and *Independents*, and *Presbyterians*: and is this the way to peace.

Motive 1.
The right
way to
peace.

Every one
to condescend a little.

Beloved, to that briefly, I answer in generall, it is the way to peace, the right way. How? Thus, in all fallings out between man, and man in civill things; what is the way to peace, and reconciliation? The ordinary way isto divide stakes, to abate every one a little, every one to come to condescend each to other, that is the way to peace. We should doe with our brethren, just as God doth with us, or wee with him, when we are fallen out; you know that *sin* is enmity against God; how comes there to be peace, & reconciliation? you know the way is, God comes, and meets us, and we are to meet him; as it is in *Amos*, *Prepare to meet thy God O Israel*. We meet the Lord, and hee meets us (as we see in the parable of the Prodigall and his father) and so there is peace. So there will never be peace among the Saints, as long as every one stands upon his points, and will not abate an ace: but he will goe his way, and doe what he list. The Apostles rule *Rom. 12* is, brethren saith he, *condescend to them of low degree*: There is the way; *Be of the same minde one with another*: verse 16. That is, away with jarrs, and discensions, *I beseech you be of the same minde in the Lord*. If we were of the same minde we should soone be at peace. Every one loves those that are of his mind: but which is the way? The way is, *minde not high things*, goe not so high as to minde high things, and care not whether your brethren be edified, or whether they *stumble*: but *condescend to them that are low*; come down a little, every

every one *abate* a little, this is the way to peace. And so in *Act. 15.* when there was dissention about circumcision, it is notably worth your observation; when they were come to the Saints at *Jerusalem*, and the Apostles were about the controversie; they answer not punctually, they doe not blame the *Gentiles*, or the *Jewes*: but they *divide* stakes, and desire that the *Jewes* would not force *circumcision* upon the *Gentiles*, and they desire that the *Gentiles* would not stand on things *strangled*, and *blood*, those things of all others did give most offence to the *Jewes*: for it was notorious infamous for them to doe so; therefore they should *condescend* to them so far, and the other should *condescend* to them againe, and so there was like to be peace, and the *Churches* had joy; the honest humble hearted were glad. So, till people are willing to come down, and *condescend* to their brethren there will never be peace.

Neither doe not conceive that it is not possible in things spirituall, as well as civill; It is not impossible, there is a way in spirituall things also: The Lord hath promised *one heart*, and *one way*; it is not impossible for us to be as one man, to goe in one way. Thus in general to answer the objection.

But in particular; you say, you crosse *Independents*, and *Presbyterians*; and is this the way to make peace?

Heare me with patience; Concerning *Independents* as you call them, (though they will not own the name, but you fasten it on them) I must speak this, that concerning their practise, and that that they doe ordinarily; I cannot condemne them, neither doe I know any godly, judicious *Presbyterian*, that will be against

Hurtful.
principle
among In-
depend-
ents.

most of their *tenets*: But know concerning those that you call *Independents*, that they have divers *principles* that are *destructive*: among the rest, I warne you of one *principle* that will be wholly destructive to your owne peace, and the peace of others, (though you see it not) The *fancying*, and *conceiting* of a curious peice of *discipline* in the *New-Testament*, in every rittle as it was in the *old*. It will necessarily, & infallibly follow, that any man that holds that must come to this, that we must have *signes*, and *miracles*, and *Apostles* againe. Experience shewes that when men stand upon that, and cannot make it out, they conclude that there must be *Apostles*, and *miracles*, as of old; because they conceite that there must be a more *curious* peice in the *new* than in the *Old-Testament*, and they are not able to finde it; As one that puzzled himself, and doated on such a thing, he cast his *bible* aside, and said we must of necessity have *miracles*, and *Apostles*, as they had before. Therefore though for the generality your practise be good, yet labour to get out of that *principle*, or else remember it will be your ruine, and the ruine of all your Churches.

But then you say, you herein crosse *Presbyterians*, too.

Presbyterians
judg-
ment.

In a word, let me tell you, that those that are now called *Presbyterians*, that are *pious*, and *godly*, and *precious* men: as many of them as I knew under *Episcopacy* were of this minde.; they either held that there was no *externall way of government* at all, or else they held that there is a *latitude* that we are not so *absolutely*, and *punctually* tyed in every thing: And if halfe a score yeares agoe there was such a *latitude*, it were a strange thing if these *Presbyterians*, should goe now to frame
such

such a curious peice in every point. So I say, if those that are called *Presbyterians* agree with themselves, and their own principles, & what they were ten yeares since, they agree with this Doctrin, and therefore there is no cause of offence to them.

But I have not yet done; because I am willing that there should be peace; let me come a little home to particulars. And I will shew you this, that there is no true reason in the world (but that the devil bewitcheth men) why there should be any contention, and strife, betwene *Presbyterians*, (I mean godly, religious people) and those that you call *Independents*. There is no true reason at all why there should be this contention, and I will demonstrate it foure wayes.

No reason of strife between Presbyterians and Independents.

The first is this; because they are on both sides godly, precious men. I doe not say that all are on either side, but the generallity of them. And you know *Abraham*, and *Lot*, when there was like to be a falling out about a greater thing, a matter of Land, saith *Abraham*, let there be no strife between thee and me, for we are brethren; if thou wilt take the one hand I will take the other. So the seate godly men, as I acknowledge both sides to be; why should people be ready to nourish strife, and contention between them?

1. Because there are godly on both sides.

But the second reason that there should be no strife and contention between them, is because the busines, the things that they differ in are very small, it is a very small inconsiderable thing. I speak not of those (as *Paul* saith of *oppositions of science falsely so called*; So I speak not) of *Presbytery* falsely so called; that is, *Episcopall* men, that I know no rule they goe by: but of godly men that out of judgement, and conscience hold *Presbytery*. As a reverend godly man, writing of *Presby-*

2. The busines of difference is small.

ry, the case between us, and our brethren, saith he, it is not the *rending* of the garment, it is but the *rustling* of the *fringe*. It is so far from being a *fundamentall* difference, that it is scarce a *materiall* difference, nay, it is not in the *forme*; we agree both in the same *forme* of government. We (saith he) agree in this that there shall be such a government, and what this government shall be; only here is the difference, *whose* it shall be, to *whome* it shall belong; nor so much in that, as where it shall be; whether in a *Church*, or in a *Congregation* of Ministers belonging to divers Churches. And so being but the *rustling* of the *fringe*; what mad men are wee to set the Kingdome on fire, and make our lives burthensome, and draw new, and heavier miseries on our selves now, than ever we felt by our very enemies? Therefore being between brethren, and for a thing so *small*, why should there be strife among us?

3. It is about that that is never like to be.

Well, thirdly, (which to me is the maine, the chiefe) that this difference, which is between brethren; and about that that never was, and it is a hundred to one that it is a thing that never *will be*; wee strive about a thing that is a great way off, it is a hundred to one if any of us ever come to the practise of that we strive for. Wee all agree there shall be a company of Saints, a company of visible Believers; and that there shall be power in the Church to *order*, and *govern* things; that the Church shall *determine*, as it did in *Jerusalem*. Let us goe so far, let us have Churches reformed, and let the power in them, and let them *rule*, & then if there be occasion for people to appeal, God will either open mens eyes, or else in *expediency* (as I shall shew by and by) they shall be directed: But wee strive (as I told you,) as if you and I should strive who should

enter

enter into the gates of *Venice* first, and wee know not whether either of us shall come there. We strive about to morrow; we have present miseries enough, we need not strive about things that are to come ten yeares hence; and it may be will never come. Wee are fooles: are we sure that the *Kingdome* will stand? or that wee shall have our lives? and yet wee goe and strive about a nick, that is, the farthest of all things. Whereas, as for outward things *sufficient for the day is the griefe thereof*. Goe on in love, and when it comes to that wee shall see more light. This is the greatest indiscretion in *England*, to strive about a thing that is never like to come to passe.

Fourthly, and lastly, there should be no strife, because as the *Presbyteriall* godly men they cannot, nor will prove such a thing to be an absolute rule for all the Churches, and for all Saints. Say there were such a rule in *Acts 15*. Doth it follow that it is a rule for all Churches, and for all Saints? VVhy doe we not also sell our *lands*, and give to our brethren? Let them but shew me a ground why that example should be made an absolute rule. Therefore as a man cannot shew, nor never will, an absolute rule to binde all the Saints through the world, to doe so. So, on the other side, the *Independents* cannot prove but it may be *expedient* in divers cases: therefore the one seemes to act *necessarily*; the other *probably*, to be *expedient* by right reason, and the law of nature. If a Church cannot agree among themselves; and what cause of strife is there in this?

4. Because neither side can prove what they would have.

Suppose one should say to me, come out of that house, or else you will be destroyed, the house will fall upon you; I beleave not that there is a necessity but

but I think it is *expedient*, because the house is old; he thinks it is of necessity, and I think it expedient; is there any cause of strife in this? So put these together and see how we are deluded by the Devill, and our own hearts, to make strife about a thing that may never be; Therefore, there is no reason for it.

But that I may satisfie you a little more, you will say; what, is there no more difference between *Presbyterians*, and *Independents*? I have heard that there is more difference between them, than between the *Cavaleirs*, and the other party; that they are ready to cut one anothers throats. If there be no more betweene them; how comes this contention among them.

I think, of all the contentions that ever were among the Saints from Christs time till now, there was never such a mystery in any contention as there is in this. And (but that I would not take up so much time) I could goe neere to open this mystery; how the devill and our own hearts, have got the strangest mystery to set the Saints together by the eares, that ever was: but I cannot stay upon that.

But if you ask me how it comes to passe? You know a little sparke will bring a great flame, a little contention is as the letting out of waters. It is no wonder, it is the nature of contention to multiply, as it is the nature of fire to grow bigger; it comes from the devill, and our own hearts.

If you ask me how it comes from men?

I say, it comes from five sorts of people, and it may be you, and I, and the most of us, have a hand in blowing this fire: the Lord shew it to us all, that we may labour to be peace makers, and so be blessed.

The present contentions from.

The

The first sort of people are weak, carnall Christi-
 ans, there may be those that are called *Independents*,
 that are carnall. I mean not carnall as though they had
 no grace: but in the Apostles sense, 1 Cor 3. *Are yee
 not carnall?* that is, those that have but a little grace,
 and have a great deale of *raffness*, and *peevishnes* and
giddines, and *pettishnesse*, and *ensoriousnesse*. They are
 people that have a great deale of zeale many of them:
 but it is without *knowledge*; without *wisdome* to man-
 age it. They see part of the *will* of God, and of the
truth of God, but not all (as the Sun shines on one
 part of the earth, and the other is dark) and in that
 part they see the *substance*, but eye not the circum-
 stance: they care not if all the world be against them,
 or whom they *edifie*, or whom they *destroy*, if they have
 the *command* of *Christ* they will doe it. And these peo-
 ple though they be godly, as a godly man saith of
 them, there is a new *light* comming into their souls:
 but they have not grace to mannage it, and so they goe
 headlong; It is a good light: but they have not grace
 to mannage it, and that *light* by reason of their *cor-
 ruptions*, and *temptations* kindles *contention* in the
 Churches.

Weak
Christians

Therefore if wee would have peace (which is our
 great desire) wee must admonish, and rebuke them
 sharply; they are full of *ensoriousnesse*, and *pettishnes*,
 and have many *harsh*, and *unseemly* words. These must
 be reprov'd, and there must be a course taken to
hinde up their *spirits*, or else it will be hard to have
 peace.

They must
be sharply
reprov'd.

Then secondly, there is another generation of peo-
 ple, that exceedingly blow up the fire, that are con-
 trary to those, that is, a generation of *carnall* men,

Carnal
Presbyte-
rians.

S.

that

that have nothing of God in them ; that usurp to themselves commonly the name of *Presbytery*, they would be called (though falsely) *Presbyterians*. Though *Presbyter* be an *honourable* word, and it is an *honourable* thing, and they be *honourable* men that hold it, and godly men. But many that would be called *Presbyterians*, taking a good name, & misapplying it to themselves, they are *wolves in sheeps clothing*; they talk of reforming the Church, and yet they would set the Saints as so many *Tigers* together by the eares. I mean not by these, any godly men: But you may know them if you take notice of their persons; usually they are the *Prelaticall* men; such as were *surrogates* to *Bishops* before, *double* beneficed men, rich *Parsons*, *Prebends*, and *Canons*; These men that know not the power of godlinesse, whose hearts were at *Oxford*, and they would have been there too: but that they see more hope of *preferment* here; there are none that talk so much of *Presbytery* as they; and in these *hoods*, and *vailes* they studie to devour the people of God; beware of them.

But you will say; why, may not a *double* beneficed man, and a *surrogate* be a godly man?

Their
principles

He may be, and be truly converted, I condemne not all, but it is very rare. Therefore goe farther, and you shall see the same *principles* in them that was in the *Bishops*, *pride*, and *crueltie*, and *rage*, against the Saints, and *fire*, and *fagot* about the *surplice*, and *kneeling* &c. worse than was in the *Bishops*; they have the same *principles*, and breath out threatenings against the Saints, *fire*, and *bannishment*, and yet they croak of reformation; they are *wolves in sheeps clothing*.

Their ends

So, if you look on their ends, they are the same, they

they were *rich* men then, and so they are now; they are *covetous*, and *greedie*, and *sensuall*, and *proud*, *gripping* for *livings*, and *meanes*, and *wealth*; they chop, and change livings, and use devises to get more meanes still; they are the same men still: And yet these own the name of *Presbytery*, and every one that is against them, is against *Presbytery*; (There is the mystery of iniquitie) and shortly, if these get their wills, every godly man in *England* shall be accounted, either to be an *Independent*, or an *Anabaptist*, or an *Antinomian*; or some other *scandalous* note, that doe not approve of their courses. And as they say, every man shall be a *Round-head* that is *rich*, that hath somewhat to *loose* among the *Cavaleers*; So these men having a minde to *faction*, meaning to rule the world, and to enjoy the sweet, and the fat of it, they put foule names upon the Saints. And so, many godly men that preach against *Antinomians*, and *Anabaptists*, they must be accounted *Antinomians*, or *Anabaptists*; And this is ordinary among these men: therefore wonder not at this, for be sure of it, that alway there will be some to persecute the people of God, and put foule names upon them to cover the busines. And observe from the beginning of the preaching of the Gospel, *carnall* people have taken good names to themselves, & throw *ill* names upon godly people. So you shall see in *Poperie*; what were they? *Catholiques*, a good word: and what were true Christians? *Lollards*; *Hereticks*, and *Schismaticks*. And so in King *James* his time, what were the good fellows? *Orthodox* men; and what were the Saints? *Puritans*; So now, what are the sides in the Armies? the one are *Cavaleers*, a word of honour, and *Knight-hood*; and what are the other? *Round-heads*:

The devil
changeth
names
with per-
sons and
things.

So *Episcopacy*, it is a good word, and a thing that God in Scripture commends: but by degrees carnall men they stole the name, *Episcopacy*, and *Bishops*, and under that they persecuted the Saints. So the Saints have the worst end of the staffe still, the worst names. As for these men, there is nothing to be done, but to discover them, and to pray for them that the Lord would open their eyes; I mean not any godly man, *Independent*, or *Presbyterian*; and therefore if thou be offended at this, thou shewest thy self to be a man that fearest not God.

3. Malignants.

The third sort are Malignants, a lower sort of people, that are ill affected to the Parliament, and so out of a designe, that they see the Parliaments party, the godly *Presbyterians*, or *Independents*, they have borne the brunt, as they know; and if wee could take away the godly party of them (say they) we should doe well enough; the rest would run to the King, and doe I know not what: And what course take these? They come to the *Independents*, and present *Presbytery* to them, and say it is worse than *Episcopacy*, and it is of *Rome*, and use abominable bitter words; and so fill poore soules, especially the weak, with such conceits, as if *Rome* it selfe, and the *Pope* himfelfe were coming to rule all.

Then for the other side (though they care neither for *Presbytery*, nor *Independency*: but are down right *Atheists*) they goe to the *Presbyterians*, and they say that the *Independents* are destructive to the *Commonwealth*, that they have strange principles; that they will not fight in the warrs, because they may not have their liberty, they leave all to us, and they will be at no losse; and if that party were rooted out, we should be

be stronger say they; and so they make them as hideous as they can. Though it be untrue: for it is well known that they ran not away, but fought as courageously as any: but they represent them so; and when they have brought them both together by the eares, then they laugh in their sleeves.

You will say, there are some you know that are great *Independents*, and they are wonderously vexed because they have not their *designe*.

But let me tell you, they grieve, and mourne bitterly, not because they could not set up *Independency*: but this is their greatest griefe, that the devill drives such a *designe*, and giddie people doe not take notice that by the *divisions* among us, the *Malignant* party drives on, and the *Parliaments* party will be in danger to be broken: you see the *Armies* have been scattered, and ready to go together by the eares by this meanes. Brethren, beware of these; say to them as he did *Exod. 2* You will come and kill me as you did the Egyptian yesterday; take them up sharply and send them going, you are fire-brands of hell to set us together by the eares.

Fourthly, there are another sort of people, that is, the godly party, that you call the *moderate* party on both sides, those that are godly men: and there is *flesh*, and *spirit* in these also, and they have a hand in it. As for the *Independents*, those that are *moderate*, they hearken too much to the headie people, I spake of before, and are provoked: So, on the other side, the godly men of the *Presbytery*, they adhere too much to those *wolves*, in *sheeps* apparrell, and the crueltie that they threaten against the *Saints*, they connive at it too much; Hence the wonder is how so many that were

4. The godly moderate party.

moderate in the *Bishops* time, would now be readie to become *persecutors* of others. Wonder not, the reason is this, not because they are not godly, and gracious men : but because there is some corruption in them, and they are drawn by carnall company that have not the feare of God, and have not *grace*, and *strength* enough to resist; Therefore if wee will have peace on both sides, we must reprove those people, and not talk as others talk, and doe as others doe. Those that you call *Independents* must not hearken to people that talk without reason, in respect of their brethren. And those that are godly of the *Presbytery* must reprove those men that are full of *fire*, and *fagot*, and nothing else : rather reprove them, then connive at them.

5. The
common
multitude

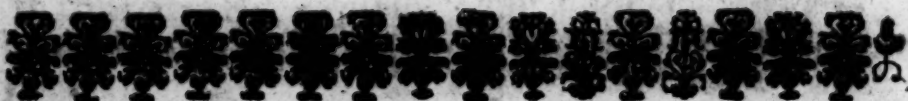
Fiftly, and lastly, (and so to end for this time) the last sort of people are the common, *superstitious multitude*. They exceedingly blow up the fire: how? They cry out of *divisions*, there are so many Religions amongst us; there is this religion, and that; and they are all for *conformity*; and O that the *Synod* would settle some *government*, they care not what, if it be *Rome* it self; and it is *dishonourable* that we should have divisions, and stirres among us: Thus the blinde multitude cry; whereas it is better to have *divisjon*, than an evil *uniformitie*. It is true, the time will come that all shall be of *one* heart, and *one* way, but it hath never yet been. There were abundance of *differences* in the Apostles times, in the first Churches between the *Jewes*, and *Gentiles*, and they were alway wrangling about *blood*, and about the *Law*, and *Genealogies*; yet they were the Churches of God, & deare to the Lord. So I say, every little difference, and discent makes not

a new religion; No, opinions are profitable (in a sort) in the Churches, that some should discent from others sometimes.

Therefore, for the multitude (to conclude this use) labour to appeale the multitude, the multitude are ignorant, labour to instruct, and teach them. *Presbytery*, and *Independency* are not two religions: but one religion to a godly, honest heart; it is only a little *rustling* of the *fringe*; therefore make not the breach wider, and blow not the fire more. The Lord give you, and me, every one of us, wherein by any of these sorts of people we finde our selves guilty, to endeavour to reforme, and to follow the things that concerne our *peace*, that however our enemies will not receive termes of *peace*, yet we may be at *peace* among our *selves*, which the Lord grant.



The



The vway to peace in a mans selfe.

I CORINTHIANS 10. 23.

All things are lawfull for me, but all things are not expedient.



He last lesson from these words was this, That a Christian under the New-Testament ought not only to eye, what is lawfull, what is absolutely commanded, or forbidden: but to eye also what is expedient, and what is inexpedient; what is convenient, and what is inconvenient, what edifies, and what edifies not. We opened this to you, and came to a Use, where we are at this time to exhort you, that this may sink in to your hearts, to wit, that you would not make lawes to your selves in the New-Testament, where Christ hath not bound you; and where Christ hath left you free, and hath not determined things.

Secondly, I exhorted you, that you would be care-

full.

full, and vigilant, and wise, to take notice in all things what is expedient, and to doe the same; and to presse it on you, we proposed one Motive to you, which was the maine drift of all the discourse we intend upon this Scripture, to wit; that this is the ready way of peace, and to end strife, and contention among the Saints. Now how that is, I have opened to you as I was able, and so finished it this morning.

Now to set it on a little more upon your souls (not to repeate any thing) there are two or three words more that might stir you up. Consider it, for I know it is a harsh truth to many of your eares, I feare you have many prejudices against it: but I beseech you consider it well, it is of great consequence, it is one of the master stones in your foundation; I mean in your walking, and conversation, towards men at least. I say, therefore I will add certaine motives more: and as the first was the way to peace among the Saints, to end controversies that are among them;

Motive 2.
The way
to peace in
a mans self

most of
the guilt
on Christi-
ans.

1. Doing
lawfull
things
with com-
mon hearts;

So secondly, it is a way to peace, a way to end the controversies of a Christian with himself; For Beloved, I dare say, and I am able to make it good, and have known it by experience in other Saints, that the most of your guilt, and the most of your trouble that is within you, it ariseth not from doing of things simply *sinfull*, or neglecting things simply *commanded*, but from some disorderly doing of lawfull things: and that is two wayes.

Either that you doe *lawfull* things; as *eating*, and *drinking*, and *sleeping*; (and divers other things) with *common* hearts, and eye not God in the doing of them; you doe them in a *common* fashion, without holiness: for we must be *holy* in all manner of conversation. You are

are not holy when you are eating; you have not a holy frame of soule when you are sleeping: therefore your sleep, and your meat, and such like things, they produce a world of guilt, and trouble, you doe them with common hearts, as the *Pharisees* said, the *Disciples* eat with common hands.

Or else secondly, it is from doing lawfull things inexpediently, you eye not what is expedient. *Meat*, and *drink*, and *sleep*, and *talking*, and *walking*, and *cloathes*, and *recreations*, they are lawfull: but in all these you look not what is expedient. And I mean not only (Beloved) those civill things that I named to you, but also in religious things, wherein God hath not determined: you make lawes to your selves, and then you faile in keeping of those lawes, as usually when God sees men make lawes to themselves, let them keep them themselves if they will; it is just with God, not to give power to keep lawes that are not of his own making; God will not help you: you make lawes I say, and you have no strength to keep them, and then there ariseth a world of guilt, and trouble. As thus; God commands us to pray alway, to be earnest in prayer, to read the word, to teach our children, to help our neighbours, to doe good to their soules, and bodies. Now you have made a law, that you will pray in your family so oft, and pray privately so oft, and read so many Chapters a day, and keep so many dayes of humiliati-
on, once a week, or so, here is a law of your own making. I say not but it is expedient to do so sometimes, and many times; but you make it an absolute law, that when God comes and calls you to another thing contrary to your law, then there is nothing but guilt, and horror, on your soules.

2. Doing lawfull things inexpediently.

God will not give strength to keep lawes that hee hath not made.

Trouble of conscience in Christians

As whenec.

○ As for instance, you make a law that you will pray twice before you goe forth every morning; privately, and in your families, and it is a good course if things be according, because you are bound to pray *alwayes*: but you make an absolute law, and there comes another busines of greater weight, you have prayed *once*, and you are going to the *other*, and it may be your neighbours house is on fire, or a poor man is in want; you goe, and you cannot choose, but then there is gall, and guilt upon your soules, because you have neglected *prayer*. Whereas God hath not bound you to these things, but hath left you to doe this, or that according as it may be most for the *honour* of God, & the everlasting advantage of your own soules. Hence if you observe, and looke upon your own soules when you finde your selves in trouble; you shall ordinarily see the truth of this doctrine: Ask the question, whence is this trouble? why are your soules so sad? you shall finde six times for one that the trouble, and guilt ariseth from these things, from making of *lawes*, and we are not able to keep them; whereas if we would make an absolute law of nothing but what God hath made, and doe the rest in *expediency*, we might be able to let goe that, and doe this that is *expedient*, we should doe abundance more good, and with *peace of conscience*.

Christians
ful of que-
stions why

And hence it is, that weak Christians, (good people) are so full of questions, and cases, and trouble themselves, and Ministers endlessly. Why so? because many professors walk only by rule, by law; this is their religion, they will avoide that which is evill, and doe that which is good: This is good, but this is not all; and seldome in my experience have I seen a
spirituall

spirituall heart, that is spirituall indeed, much troubled with those cases of conscience in outward things

The reason is this, because a spirituall Christian hath two eyes, the other hath but one; that is, when a spirituall Christian falls on an action, he asks first, is it lawfull, or unlawfull? he easily resolves that: but hee goes farther, is it convenient? doth it tend to the glory of God? will any be better for it? will my own soule be the better? is it decent? And it is six to one but he findes it expedient, and he considers the lawfulness no farther, that is gone, and an inexpedient action to a spirituall man it is as abominable as an action altogether unlawfull. Therefore we see Paul how resolutely he speaks of eating of flesh, *The earth is the Lords and the fulnes thereof*; and make no conscience of what is before you, yet he saith *if eating of flesh offend my brother*; mark his high language, *I will never eat flesh while the world standeth*, rather than I will offend my brother; that is, I would soone answer the case of conscience, I will not trouble ministers, or my self about that. Weak Christians not minding this, they ask only, is it lawfull? Is it lawfull to weare long haire? is it lawfull to play at tables? &c. They goe no farther, and so there comes guilt upon their soules.

Spirituall Christians their carriage

I heard once (I speak it not with prejudice) of some godly women, that were godly persons, they made great doubt of their baptisme; and going by the rule that I told you before, making a curious peice in the New Testament, and laying such stresse upon every nick, that all was overthrown if that were wanting, they were baptized the first, and the second, and the third time, and still they feared there was a fault, that

Baptisme doubted of

they could not sleep in their beds, for horrore of conscience least there should be a *snare*, or flaw in the least, in their *baptisme*, and so were still studying away to doe it better. So it will be in all cases when men make lawes where God hath not made them, there will trouble and guilt follow, in that they are not able to performe them.

I speak it not to weaken, or innervate any of the people of God, in absolute commands: but where God hath left a latitude (as I have proved) let us take notice of it, and order all things for the glory of God, and the *edification* of our selves, and others. And that is another motive.

Mor. 3.
He that
eyes not
expedien-
cy cannot
doe much
for God.

Breifly, the third is this, to perswade you to this (for I feare many doe not understand this, and you are hardly brought to it, because your hearts are contrary to the real principles of the Gospel, whereof this is one) as it is the way to end controversies among the brethren; and the way to keep peace within our selves. So thirdly, unlesse you will receive this truth, and labour to understand it, if you goe by the other way, taking every thing *jure divino*, to be an absolute rule to binde people in all the world, and then when you have put fireffe on them, and broken them, you conclude there is *no Church*, nor *no believers*: such a soule will never be able to doe much for God, he will never be able to honour God much; he may please himselfe, as such doe, and think that he is grown in *grace*, and hath out-stripped others and he may trouble the Kingdom, and rend the Churches, and make *division* among the Saints: but take this for certain, he shall never be able to honour God much, he shall doe little in his generation. I mean (that I may come to particulars)

particulars) he will neither be able to do much in *win-
ing* of sinners, nor in *strengthening* of weak Saints; for
in these two wayes are the greatest opportunities we
have of honouring God; *If yee love me feed my lambs,*
saith Christ. He cannot doe it; why so?

First, because such a man, or such a people that are
set in such a way (as many are in these dayes, and
many godly people) they present Religion to others
alwayes as an *endlesse* thing, as a thing that hath no end.
And therefore when they perswade weak Christians
to be religious, they look upon their religion as a *bot-
tomlesse* pit; as Solomon saith, *The lips of a whore is a deep
pit.* They think here is a religion indeed, if we close
with this people we shall not know where to stay, the
last moneth they were in one religion, and the last yeare
in another; and so they seek a knot in a *bulrush*, they
seek for *curiosity* where God hath not laid it, & there-
fore they are ever *wandering*. They perswade us to be
of this Church, and of this religion, and we shall be safe,
say carnall men; how earnest are they to have us be
with *them*, and two moneths agoe they were as ear-
nest for another, and it may be two moneths hence
they will be for another; and so they run from them.
Therefore in 2 Tim. 4. when there was a great deale
of stir among the Christians, about *Genealogies*, and
old wives tales, and vaine stories; Paul bids Timothy
take heed of them. Why? because they were *endlesse*,
that is, if a man goe to them, they goe from one fancy
to another, he knows not where to finde them. When
Paul would cleare himself from an ill report they had
of him among the *Corinthians* 2 Cor. 1. he takes this
for one argument; *our conversation was in simplicitie*,
we walked in the light of the Sun before you, and hee
comes

1. They
present
religion to
others as
endlesse.

comes with another argument, *our yea was yea, and our nay was nay*; He brings this as an argument to regain their thoughts for religion: for it was not for his own honour sake that he carried himselfe stayedly among the Saints (which is lovely:) for weak Christians look on such men, and on religion as a weak swimmer looks on the streame of waters, saith he, I will goe in the shallow, for if I goe in the streame, I shall not know where to stay, I shall be carried down to the Sea. So, though men may think that this is growth in grace, to grow from one fancy to another in externall things. As one that asked a woman, why she was not baptized againe? saith he, *you grow not in grace*, as if he should say; there is no growing in grace without these outward things. As I remember (without disparaging the person, he is unknown to you) a man that was a member of a Church; and because he saw infants baptized, and himself was not, he broke off from them and said there was no Church, and all the streame did run for two moneths together on baptism, there was nothing talked of but that, and concluded, the Anabaptists and all were Antichristian, and there was no Church, nor any thing till we had Apostles againe; as I told you, that any that hold that principle and follow it closely, and rationally, they will infalliably come to Apostles, and Miracles, and Signes from heaven. And reason shewes it; for they will frame such a curious peice, like Moses, that shall be an absolute rule to binde every thing, and nothing shall be expedient, or inexpedient: but all cammanded, or forbidden, nuzzeling, and searching for this peice and cannot finde it; they will give over, and say, let us have Apostles, &c. And so how shall they win poore sinners, when they

see

see they whirle about? will they ever delight in your religion, when it is thus presented to them? Carnall people, though they cannot answer their objections, yet they will say, these people we know not where they stand, therefore we will not meddle with them: Such people as studie *crotchets* and put such stresse on them, they can doe little good; whereas if they would walk by *expediency*, they would win people to the Lord. Therefore, suffer not thy heart to be above the word of God to master it, but put thy heart under the word of God, and let it square thee, try thy heart by the word of God; or else I know who will have the worst of it.

Another reason is, as they present religion as an *endlesse* thing; So as a wondrous *burthensome* thing, as an intollerable *task* to them. And our nature, flesh and blood is so averse to goodness, that it is loath to under goe even the *sweet* yoke of Christ. In the second *Psalme* there is a prophesie of the people under Christ, *Let us break their bands* (say they) *and cast away their cords from us*. VVhich is only meant of the *law* of Jesus Christ, which is an *easy* yoke, and a *light* burthen; now when people shall goe, and add abundance to this, and make as many more lawes, and more grievous than Christ hath made, and shall present such a masse to the people, no wonder that they start off and run from them: For present Christ as *lovely*, and *amiable* as you can, yet a carnall heart accounts it a *burthen*, and runs away. That is the reason (to my knowledge) that in some countries people have laboured much, & done little good; VVhy? this was the greatest stumbling block, they made lawes concerning *haire*; it must be of such a *collour*, the *scarfe*, and the *band*, and the *hand-*

2. They present religion as burthensome.

kercheise upon it, & so cast dams upon people; they law such lawes that they would not come neare them, but *railed* against godlines, and some were readie to *hang*, & *drowne* themselves, and from thence it comes, they make *nicks* & *knacks* where the *scripture* makes none. So that though all men do not so, yet generally carnal men conceive some such thing. I remember a story of a *learned* man, that there being a *wild* Gentleman of a great estate, set to him to traine him up, and bring him under a little: the young man hated and abhorred him, and had as leiv be hanged as come neere him: for he thought he should *loose* all his *liberty*: but the old Gentleman would *walk*, and the young man with him, and when the young man would *bowle*, he would *bowle* with him; and when he saw it was not such a task, as he thought it had been, he proved a *godly* zealous man; So this is a mighty hinderance of doing good to others, to make religion to seeme gastly, by little *inventions*, and *knacks* that men make that Christ hath not bound them to; a carnall heart will not come into such a prison-

3. They
present re-
ligion as
rediculous.

Thirdly, they can doe little good to others, because they present religion to carnall men as a *ridiculous* thing to be *laughed* at. How so? I will tell you, carnall men however you conceive of them, they have oft a spirit of *illumination*, common *knowledge*, and *right reason*: and by common knowledge, and *right reason*, they may be able to judge farther than many Christians, what is the *will* of God, and what is not, in *externall* things, though they be strangers from the *power* of those things. Therefore when you come to carnall men, and scatter such lawes, and commands, and rules among them, though they be strangers from the *power*, yet

yet they are able to judge as well as your selves, whether they be the *lawes* of God or no: for they have understanding, and reason, they have *Scripture*, and they have common *illumination*: therefore when people make such lawes, (whereas they should respect what is *expedient*, and take the lawes that Christ hath made) they expose themselves to be laughed at, they are so far from gaining of soules.

But Fourthly, (because this is a great thing) for that reason we came into the world to win soules, and to feed the lambs of Christ; therefore I shall shew you farther that by so doing you *deprive* your selves of abundance of *opportunities* to do good, that though they would never so faine do good as much as others, yet they are deprived of the *opportunity* to *doe*, or *receive* good. My meaning is not, that any should *doe evil that good may come of it*: neither doe I mean that men should doe lawfull things, if they be in a doubting condition: but my meaning is, they should endeavour to remove all *prejudices*, and *misconceits* of things, whereby they lay blocks in their own way. As for instance, how many godly men in this land, *godly*, and holy, and of great *gifts*, & that desire to doe good, and it may be out of a *conceit*, or rather (with reverence) out of *conscience* of the *Pulpit*, or the *places* we preach in, have hid their talents, and have laid downe their work, and kept in their *gifts*, and become *unprofitable*. And how many hundred Christians are there that are *godly*, and holy *people* out of conscience of the *calling* of the *Ministers*, or the house that they meet in, have with the griefe of their soules, and many a heavy heart, shut themselves in a *hole*; foure or five women together, and lost the use of those blessed *gifts*.

4. By not eyeing what is expedient men deprive themselves of opportunities of doing good.

If they had studied whether it had been *convenient*, it had been worth the while to dispute : but God hath made no law for preaching in a *pulpit*, or in a *pew*, or in a house of *stone*, or not of *stone* : but making an absolute law that it must hold in all cases, they fall into these snares that are greivous.

I speak not this that you should *persecute* such, for they are *godly* people, and it is a signe they have *tender* consciences. I mean not so; nor doe I perswade them to do things without some *knowledg*, that they should not doe it doubtingly : but I desire you to receive this truth, whereby the occasion of such scruples may be remooved. There be foure things;

5. If they
do good it
is by acci-
dent.

The first thing is this, that clearly demonstrates that they cannot doe much for God, or the honour of God : because if they doe any thing for God, for the *winning* of others, it is, as I may say, by *chance*, by *accident* : for it is a thing beside their *intention*. This is their religion ; it is not to studie how I may *honour* God, and *bring* in sinners : this scarcely comes in their thoughts, but what is truth, and what is false, what is *lawfull*, and what is *unlawfull*. Therefore divers that else are godly men, let them have a *nick* right, or wrong they never consider the Congregation, how they may doe most good : but they think this is *truth*, and every *truth* must be *preached* in *every* place, at *every* time, to *every* people, this is their religion; they never look if it may doe good. Whereas a Christian that makes no more lawes than Christ hath made, and studies what is *expedient*, and would win souls, hee must be wise, and watchfull, and *circumspect*, and able to see what may conduce to *edification*. Therefore men in Scripture that were sent to win soules ; they are called

led *fisher-men* ; the Apostles were : and *fisher-men* must be *cunning*, it is not every *baite*, that will catch every fish, he must baite and *waite*, and be *cunning*, and *wise*. Saith Paul, *I took you by guile* ; I had a way to win you, and insinuate into you : men must make it their studie if they will win souls to the Lord, to look not only that they preach *truth*, but what *truth*, to what people, and what way they doe it. Therefore Paul Gal. 2. when hee came among people that were not able to receive the truth concerning *justification*, and concerning *ceremonies*, he preached to them of good *repute*; that is, *choice* Christians that were able to beare it, that they might communicate it to others, or else he should loose his labour, and *run in vaine*. So in Act. 19. where there was great strife about the Temple of *Diana*, Paul when he came there, he knew that the peoples hearts were set on their *Temple*, and the *worshiping* of their *Idol* ; therefore he doth wisely to doe their souls good, he might have said, I preach the *truth* ; and down with the *image* of *Diana* ; but when the busines was done, he spake not a word against *Diana*, and the *Temple* ; he hated the *image*, and the *Temple* : but he went the wisest way to work to win them. That is another reason.

A sixth reason is this, these people cannot doe good for the winning of others, and for the feeding of the poore lambes of Christ ; why so ? If they doe any I told you it is by *accident*, it is beside their intention, or if they intend any, it is a few of their owne *miude* and *judgement*, thole that are in *fellowship* with them only, and the rest they look on them as *unbelievers*, though they be never so holy, and the Spirit of God have sealed to their soules ; yet they are *unbelievers*, and

6. They intend good only to few.

and are in an *Antichristian* estate, and have the *mark* of the *Beast* on them, and goe from them as if they had the *plague* on them. I say, thou mayest doe good to those people that are of thy *owne* minde : thou canst never doe good to others with such language under such notions, whereas others that walk according to the truth that I teach, they walk *equally* to all *Saints*, and as *Paul* saith, *I became all things to all men, that I might win some*. He labours to win sinners, to nourish the weak, if they have any thing of Christ hee loves them, & if they have nothing he endeavours to work it. VWhereas the other looks on them as *Turks* and *Infidels*, and can doe them no good.

But you will say, though wee looke so on them wee would doe them good if they would hearken to us.

It may be so, and it is probable you would do them good : but I tell you you shall never be able to doe it in that way ; VWhy ? because as *Paul* saith, *1 Cor. 8. Knowledge puffeth up, but love edifieth* : If you love them not you can not edifie them. If I did know a man that should teach mee, and loved me not, I cannot, I will not be edified. VWhen good peop'le that are sealed that they are the Lords, and that Christ is in them ; when people shall come and call them *Antichristians*, and that they have the *mark* of the *Beast* on them, and that they are *unbelievers* ; are they like to doe them good ? they are not, because love doth not intervene.

7. They
lead others
to de-
struction.

Shall I add one word more, and end that ? Lastly, they cannot win others, or doe good to others ; why so ? (It is a foreword, I am loath to speak it, but I know it is true) because they are so far from *edifying*, that those that goe that way, according to that *princi-*

ple

ple, they lead many silly souls to their own destruction; How? I will demonstrate it thus, the principle is this, that nick that is new, they lay such *stresse* on it, that he that followes that is a *believer*, and a *Saint*, though he be stark naught; now there is no poor *carnall* man, there is no soule so *wicked*, and *wretched* but hee would be willing to doe something for himselfe, and when he findes so easie a way to Heaven, that it is but *observing* such an *externall* thing, he will be of that way, though he be a *whoremonger*, an *adulterer*. As it is in Popery (though I compare not the persons, but there is the same principle in both) how comes their Church to be so great? they come to poore people that know not what to doe for salvation, and they say, come, be of our Church and you shall be saved; take such a *Religion* on you, *confesse* your sins to the Preist, and doe this, and that, and then you shall be saved. It is the same principle; you place salvation, and *heaven* in *externall* things, and most of your owne making, and then poore soules that would goe to heaven, and goe the nearest way they could finde, they come, and they will observe those *externall* things: and then what is the end of it? After all this adoe there will be a *carnall* prophane heart, that was never changed, that Christ was never in. I have seen more than one that have been asked; what evidence have you that Christ is in you? I have walked in *such* a way this twenty, or two and twenty yeares, or so long, and I am come out from *Antichrist*. A man may doe so, and be a *darned* creature when all is done; I have seen some (though I think there be scarce any Christians in the world besides that have done it) that have invented a world of *tricks*, and *querks* out of the Scripture,

ture, and have made them absolute lawes, and none must be held but they; and besides I have seen such *boasting*, and such *blindnesse* in *spirituall* things, that with charity a man may say there is not grace in such souls. Therefore poore carnall souls are gulled when such tricks are put on them; carnall hearts *run* there, and think to be *safe*, and crow over others: & in the end they prove *carnal*. This is not the way to win others, or do good to others. So you have three motives.

Mot. 4.
Without
looking to
expedien-
cy a man
cannot be
an excel-
lent
Christian.

The fourth Motive that should move you to hearken to this truth, to labour to understand it, and receive it, and to walk by it, for otherwise you will never be *excellent* Christians; remember that word: *spirituall*, *excellent* Christians never make such tricks: you shall alway observe that the *Eagle* lookes not after flies; I have never seen, and I have considered with my self, I have scarcely ever, if ever seen a *spirituall* Christian goe that way; you shall observe in your selves (if I be not deceived) that when your soules are in a *spirituall* temper, full of the *love* of God, and *communion* with Christ, and in a holy *spirituall* frame, you shall not finde such a disposition in you to make such a *glorious* business of little *externall* things, neither that God hath *commanded*, though wee must not neglect that, much lesse those that God never *commanded*: So the *excellency* in Christianity, or the beauty of holiness. I would set it out (as a godly man in another case,) by the naturall beauty of a man or a woman; VVhat makes a man or a woman *beautifull*. It is not onely the having of so many *limbes*; another man may have as many *leggs*, and *fingers*, and *toes* as a *beautifull* man hath, and yet not be *beautifull*; but what is the *beauty* of a man? a

sumety

sumery, or harmony and proportion, between the humours of the bodie within, and the *members* without; as a man is not beautiful that hath a *great* head, and a little *band*, that is no proportion; So a Christian that walks by the rule of *lawfulnessse*, and *unlawfulnessse* only, by what is *lawfull*, and *commanded*, and what is *forbidden*, hee will not be a *beautiful* Christian, that is but a limbe of Christianity; but *excellent* Christianity ariseth from *proportion* between our actions, when an action is not only good, but it is done *expediently*, it is done *decently*, and *orderly*; As a *Lute*, or a *paire of Virginals* that have as many strings as they need, yet there may be no *musicke*: So there is no *beautie* in a Christian that faith, what is *truth*, and what is *falsehood*, and what is *lawful*, and what *unlawful*: But the *beauty* is when a man ordereth his wayes, as that he doth things for the *honour* of God, and for the *good* of others, and of his own soule: this makes an *excellent* Christian, the other cannot be *excellent* Christians. The reasons, and grounds of it (that I may touch them breifly)

The first is this, (I spake a little before of it) because an *excellent* Saint, or a *happy* Saint, hee hath the *minde* of *Christ* *Jesus*, we have the *minde* of *Christ* faith the *Apostle*; VVhat is that? Thus, he hath the *law*, and *will* of God in the *New-Testament* written in his *heart*, there is just the same finger as was in *penning* this blessed book, with the same letters, and characters and the same order: thence it comes to passe, as wee see among *lambes*, and *sheep*, put a *lambe* among a thousand he will goe to his own *dam*: You are not able to give a reason, muchlesse the poore creature: so the will of God is written in the heart of a *Christian*; one comes and tells him of a *nick* of *outward* sancti-

Reason. 1.
An excellent Christian hath the minde of Christ.

ty, though hee be not able to give an answer against it, yet there is a kind of *sagacity* in him, the law of God is written in his *heart*; and therefore he will not obey that: he knowes not why, but he cannot touch it; So though a Christian have reason in most of his wayes, yet the maine *principle* that leads him is somewhat above that. Those Saints that have not their hearts touched with this landstone will be carried about to any *nick*, till they be undone.

2. Hee is
busied a-
bout high
things.

Another ground is, because an excellent Saint is busied, and imployed about *higher* things, and therefore he cannot finde time to take up all his thoughts to studie *externalls*. As some people all their *preaching*, and *praying*, and *discourse* is about such things in *externalls*. A Saint may look upon it, and talk respectively, but he is so taken up about knowing of *Christ* and his *love*, and bringing his *soul* into *communion* with him, and conformity to him, that he hath not while to doe it. That a man may say, and say truly, that there are divers people that trade in *externall* things; as *Pharaoh*, the people are idle; So it is a hundred to one but thou hast an idle soule within, that is left at randome, thou knowest not what termes God and thy soule are in; And therefore you shall finde in severall places in *Timothy*, there was a stir about *Genealogies*, they might have said it is *Scripture*, and truth. Take heed of them saith *Paul*, How shall *Timothy* take heed of them? see the rule 1 *Tim.* 4. 8. he calls him to other busines, he takes him and puts him upon another work, *Busily exercise profiteth little*; What shall he doe then? *Exercise thy self to godlinesse*. Why, this is godlinesse, might they say: No; it is a hundred to one saith *Paul*, but they are people that are remisse in godlinesse, that are taken

taken up with fables. So in v. 12. Let no man despise thy youth: but be an example to the believers, in word, in conversation, in charity, in spirit, in faith, in purity. That is, in these spirituall things. So in chap. 6. 11. there was a great deale of stir about outward things; what must Timothy doe? O man of God sie these things, and follow after righteousness, godlinesse, faith, love, patience, meeknesse. That is, take up thy soult, impoly it in spirituall things, and I warrant thee thou shalt not be so studious in making little knots, and knicks, and lawes.

Another thing why an excellent Christian cannot be so, is because the excellent Christian findes such sweetnes, having tasted how good God is in his love, in his Sonne; there is such sweetnesse in spirituall things that you cannot feed them with such husks. Bring a spirituall Saint, and tell him, here is a Church and Congregation, there is none like it in the world, they are all Antichristian but this: bring him there, and there all their prayers, and their discourses, and sermons, it is onely of Churches, and Officers, and I know not what, and they are endlesse upon that, and Anti-Christ is Babylon, and this is Jerusalem, and Sion; a spirituall soule cannot feed on this, he cannot live there, no more than a fish on the shore. As Job saith, as the mouth judges of tastes, so doth the eare of words. Wee can give no reason of our tasting, why a thing is sweet, or soure, and so of hearing: but there is a secret thing within, that cannot savour those external things, and husks that feed not the soule; and a Saint being a sheep of Christ he knowes his voyce.

Another reason is this, that an excellent Saint hee hath such a good stock, or estate within, that he cannot

3. Hee
relifeth
[spirituall
things.]

He hath
stock
enough
within.

The course
of back-
sliders.

but contemplate his enjoying of God, as much as may be, he *needs* not go abroad so far to those things. Whereas on the other side, generally those people that take up all their time & discourse in those wayes, you shall find usually that they are *banckrupts*, or *backsliders*, they have crakt estates; for when men *backslid* from God, and have lost their *communion* with Christ; what then? they will make it up in *outward* things to the utmost, even to *superarogation*. As in *Isaiah*, when the people had *backslided*, and *revolted*, they brought abundance of *sacrifices*, God was weary of them; he complaines not of the want of them: but he saith, I will have none of them, away with them; the *kernell* of the soule is gone. So in *Micah* 6. those wicked people that did enjoy nothing of God in their soules, say they; *How shall I come before the Lord? shall I bring a thousand rams, or tenthousand rivers of oyle? shall I give the fruit of my body for the sin of my soule? O no; the Lord will none of them.* So, when soules are broken, and *banckrupt*, generally those people for a while keep up a *profession* in *externall* knacks: Therefore *backsliders* that run from God, and are ashamed to be prophane, for a yeare or two, they take up an *external* Religion, and make endlesse *knacks*, and will be brave people, and by and by down goes that too. Usually when the devill drawes people from God, hee eates the *kernell* a yeare, or two before, and then he knows they will throw away the *shell*.

Mot. 5.
To look to
our principles
against
suffering
times.

Only, one thing more to move you to consider this truth, and to endeavour to set your selves this way, is this, that all of you, or most of you I think, look on these *times*, (especially that are coming) as *suffering* times, and you doe well so to doe, and it may be there

is more reason to looke for it than before, it is safe to make that account, and if it prove otherwise it will be the sweeter; you make account to suffer, many of you (it may be) on right grounds feare sorer sufferings than formerly. If you mean to suffer, consider before hand, look to your *principles*, take heed that you *suffer not as evil doers*; that is, take heed that you be not brought to the stake to suffer for *nicks*, or conceits, or things of your own making: for however many of Gods own people have often suffered for such *nicks*, and with comfort; it was the mercie of God, because they had *honest* hearts; and many times *carnall* men, *Scipio*, and *Cato*, and those suffered valliantly out of a *naturall* resolution; yet you cannot be sure that you shall have comfort in your suffering, without it be for the truth of God, that God hath laid down: Therefore as *Jeremy* saith in the *Lamentations*, so I say to you *wherefore is the living man sorrowfull? man suffers for his sins*; And what followes? *let us search and trie our wayes*. Beloved this is the benefit of *affliction*, not only to make us search our wayes, and to reforme what is amisse in that: But to make the wise to search their *principles*, their *beliefe*, and their *liberty*, and their *tenets*, and to hold only that, that they are with joy able to lay down their lives for. As in a storme, when the Sea-men see it comming, they search the Ship, and see if there be any *superfluous* goods, and they cast it overboard. VVhen the Constable comes if there be any *stollen* goods in the house, out with that; so if a storme be coming, consider; here is a *nick* that I have made will it hold? shall I burne for it? It will be fearfull when you shall suffer, either to *relinquish*, & so shame religion, or else to *suffer* for that that you know not

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whether it is right, or wrong, therefore search your wayes, and your remedies against sufferings come, that you make no more lawes than you may be able to die for.

! Mot. 6.
It will
offend
God to
make laws
where hee
hath not
or abused
liberty.

Lastly, (to conclude at this time) this should move you to consider, how much the Lord will be offended with you, and that justly, in case when you come to judgment you be found to have either bound your selves where God hath made you free, or have used your liberty to his dishonour; for both these I drive at. God hath given us liberty in the New-Testament, a great deale of liberty; he hath given us that honour as *sonnes*, hee hath not bound us with little lawes, as in the Old-Testament, he did them as little children. Now if we use this liberty to his dishonour, and not seek in every thing to advantage our own *soules*, and to further his glory, there will be a fearfull reckoning.

Let mee tell you a word, that may seeme strange to some of you; That the Lord may be more offended with a Christian for doing an *inexpedient* thing, or for not doing an *expedient* thing, than for forgoing a thing absolutely *commanded*; As thus, God oft gives us an absolute *command*, and he sends another *dutie* in that makes him suspend with the former (as I have shewed) as a lesse duty is no duty when a greater comes in place: but when it is *expedient* compleatly, God never *dispenseth* with such an action, but it is a sin not to doe it. As for instance, suppose you have a *sonne* that is at age; and you have an *Apprentise* and you bid him doe so much *work*, & you go home to your house, and bid your sonne studie to doe that that may be for the honour of his father, but you tie him to nothing. And when you are from home the sonne meets with
an

an *opportunitie* that might have enriched his fathers house for ever, if he had taken it, but he did it not, and the servant is *negligent*, and doth not doe his work in your absence; When the father comes home, and the sonne shall say, I had an advantage to have *advanced* you, and us all, but I did not take it, his father did not command him to lay hold of the *opportunitie*; but judge you, would you be more *angrie* with the sonne, or with the servant, that neglected only a few trifling things. So you have *opportunitie* to make God *honourable* (as I may with reverence speak) in such a *Court*, in such a *Committee*, at such a *time*, in such a *thing* that God hath not absolutely *commanded*, or *forbidden*. This is the reason if you compare *Jude* with *2 Pet.* why there are such *woes* threatned against those that *turn the grace of God into wantones*, they bring upon themselves *swift damnation*. Why so? God bestoweth *grace* and hath made them *free*, and *redeemed* them, and they turne all to *wantonesse*, and *loosnesse*. Therefore I will conclude only with one instance, and that is thus, suppose you had a servant in your house, the master workman of the shop, that you doe not use to tie to any thing, he is a good servant, and hath *wisdome* to do himself good, and to advance the familie, & you have a little young *Apprentise*, and you tie him to doe so much work against you come home; and both neglect it, the great man, and the boy, they have done nothing; What will you say? You will say to the man, I thought you had had more *wisdome*, I thought you would have given good *example* to the childe, that you had been a *man of wisdom*, and would have been trustie when I was gone from home, and for you to be idle, and to let goe such a *market*, and such *customers*; you would be a hundred

hundred fold more angrie with him than with the other. Thus the *Jewes* were children, and were tied to an ilet-hole, and to the snuffe of a candle. Now the Lord hath left *us* free for his *honour*, and our advantage. Now, when we shall come to reckon before the Lord, and God shall finde carnall professors that never laid hold of an opportunity to *honour* God; what will God say? I thought you would have *bonoured* me, you have another *Gospel* for *clearnesse*, and *glory*, and you have more *wisdome*, and the offer of my *Spirit*, and yet you were *drunken*, and carnall professors, you had so many opportunities, and you let them goe, and did me no *honour*; but lived as *droanes*, and did goe out as the *snuffe* of a candle; I will pay you for all. The summe is, not to neglect any known *commandment*, but to make no more than God hath *made*, and to make out the rest in *expediencie*; that is the way to honour the Lord. Therefore to conclude, I wish, and exhort you, as *James* saith, *So speak, and so do, as those that shall be jugded by the law of liberty*. O, the law of *liberty* will be a *severe* law one day. God hath called us to be *sonnes*, he hath given us a great deale of *liberty*, whereby we may serve him more to his *glory*, and with more *honour* to our selves, if we abuse this, and walk *carnally*, and *ill-favouredly*, it will be a *severe law* to us, and a *severe day* to such professors.

The



Stumbling Blocks

REMOVED.

I CORINTHIANS IO. 23.

All things are lawfull for me , but all things are not expedient.



WE are come to the last Doctrine that wee observed from these words, namely,
That a Christian in his walking should eye, not only what is lawfull, and what is unlawful, but also what is expedient, and what is inexpedient.

I have delivered to you almost all that I have to say to you concerning this point also. Something there is to cleare, or rather to fasten this upon you, that so I may finish the point at this time.

But beloved, I see the devill seeks to hinder us, and to cast blocks in our way, therefore before I goe forward, I must speak two or three words to clear a little of the way; For wee that are *Ministers* are compared to *Carpenters*, in our building the house of God, and
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Stumbling
blocks re-
moved.

when a *Carpenter* goes home at night, and leaves his work, he findes *rubbish* in his way in the morning that must be removed; and so it is in our Ministrie. Now for the removing of this, consider, and understand these three things, that so I may proceed.

The scope
of the
whole
work.

First, that whereas we have spent foure, or five *Lords* *dayes* in opening this doctrine to you, ayming at peace among the Saints: (for, for the other the *seed* of the *Serpent* they will never be reconciled) I would have you understand this, that I have not all this while properly, and directly spoken against any mans way whatsoever. It is true, I have had occasion to speak of those that you call *Familists*, and *Antinomians*, and *Independents*, and *Anabaptists*, and *Presbyterians* (though I be wary to use any of these words, because I desire peace, but in all that I have said hetherto of any of these mens wayes, I did not properly speak against any of their wayes; but what I spake was by way of illustration, only to illustrate, and cleare the thing in hand; what is that? This, that I professe my selfe an open adversarie, and enemy to, of any thing in the world; all my drift hath been to illustrate, and cleare out, that *Old-Testament principle*, that is the root of all mischeife almost. What is that? That principle in you whereby you will goe, and make *lawes* in *externall* things under the Gospel, where Christ hath not made them, and in the mean while *neglect*, or *destroy* *love*, and *peace*, and *edification*. This principle is that that I have followed, and if I have spoken of *Anabaptists*, or *Presbyterians*, or *Independents*, it hath been to ferret out this principle, that like *leaven* to my understanding hath soured us all; and if the Lord direct us that we may have this out, that is my designe, and endeavour.

There

There are two sorts of people among you ; which doe somewhat discourage, and hinder us in the work. 2 Sorts of people.

The one is, divers that are wonderous well pleased, I will not say, but some are pleased to edification; they are pleased because they be edified; I hope so. But I feare others are exceedingly taken : because I have occasion to mention all these sorts of people, therefore they are pleased , because every one hopes to get the other to his *faction*. As if he be a *Presbyterian*, it is nutts to him to heare any thing spoken against the *Independents*; and if he be an *Independent*, to heare the *Presbyterians* spoken against : so I feare you are pleased, because you are in faction ; and every one is glad to have the Preacher side with his faction. This pleaseth corruption, but doth the soule no good. 1. Some that are pleased with the doctrine for faction

Others, on the other side are offended exceedingly at what hath been said, why so ? because hearing any thing spoken of that patty they are of (whatsoever it is, by way of illustration, to cleare, and follow, and hunt out this principle , they take it hainously ; why so ? because religion (I must tell you) is all in *faction*, among us; therefore though you your selves acknowledge that there are some godly men that are *Independents* , and some godly men that are *Presbyterians*, yet it is so in *faction*, that if a Preacher raile against *Presbytery* he is an excellent Preacher, and on the other side, if he be bitter against *Independents* he is a rare man, and so you goe along in faction, that no man living is able to doe your soules good. 2. Some offended because their party is spoken against.

I bewaile it, and it will be your misery ; you in this City, of all places in Christendome, (excepting none) are miserable people. Here is a populous place , and abundance of Preachers, and abundance of itching eares, and

and greasie hearts as the *Psalmist* saith, and you will not be tyed by the *Magistrates* to your Parishes, and I desire not that, but you will not be tied by the *Ministers*, to suffer the word of exhortation, but you make a trade of wandering from Minister to Minister to try their eares, and as soone as you have heard a word that crosseth your corruption, and your fancy you are gone. As if a poore soldier should come with a wounded arme, or a broken legg, and desire a Chirurgeon to put on a plaster, and when hee feeles it smart, away he goes from that Chirurgeon to another, and so to a third, & a fourth. So, you are miserable souls, without Gods mercy like to perish for ever; you have hearts as fat as brawne, as fat as grease, as some translate it. VVhat is that? Our work is upon your hearts, we are Gods hammers the word is called so by *Ieremiah*: Now take a greasie thing and put it under a hammer, and it will slip on one side, and on another, and you can never strike it justly: So you, if there be any thing that crosses your humour; it is a hard saying, and away you goe; and were it not for your own miserie it were no great losse. Therefore let me tell you, it is a principle that I am an enemy to wheresoever it is, and it is that I have bin hunting out; and let every one take his share to open it, and labour to finde it out for his good; I would begine with my selfe, and I professe before you, that there is no principle, that hath mislead my soule, (to my greife) as this principle. Let me take my share, and you yours, and suffer not your hearts to be above the word of God, and to run wild when any thing comes to do you good, but suffer the word of exhortation for your good; That is one thing.

Secondly, this is another thing, in all that I have said

said (and I have spoken much concerning this) I have not in all this, (woe to me if I should) sought to *inner-* ^{2. nothing} *vate*, or weaken any jot, or tittle, of any absolute *com-* ^{commanded by} *mand* of God, concerning any good commanded, or any *evil* forbidden. Think not therefore (as I said before) here is a latitude, *Paul* hath broken downe the hedge, and wee may doe what we list; No, in all things that God hath *determined* I have carried it so that I would not have the good omitted that he hath *commanded*, or the *evil* done that he hath *forbidden*. For I know what the Spirit saith in the close of the booke of the *Revelations*, *He that adds to this booke, God shall add to him all the plagues that are written in this booke, and he that puts to anything, God shall put his name out of the booke of life.* and I know that he that *breaks the least commandment*, and *teacheth men so to doe shall be least in the Kingdome of heaven.* Mat. 5. Therefore I have not in all this sought to weaken any one tittle, or thing absolutely determined.

Thirdly, and lastly, the maine aime of all was *peace*; ^{3. Not to} therefore I would admonish you all of being like the *Spider* to draw *poysen* out of the sweetest *flowers*. If wee ^{abuse this} *studie* to make peace, & thou pickest occasion of more ^{doctrine} *warre*, to *jangle*, and *wrangle* more; woe to thee, for if *Christ* say *Blessed are the peace makers*; than *Cursed are the peace breakers*; Those that any way give just occasion to break the *peace* of Gods people. And I am affraide notwithstanding all that hath been said, there are some among us, that I may say of them as *David* saith of some in his time, *when I speak of peace they prepare for warre*; So, when we speak of *peace*, and use means to reconcile the *Saints*, they pick occasion of *jangling*, and *wrangling*. This is but to cleare the way;

So now, I proceed to that that remaines which consists in two things.

The one is to point out briefly some hindrances in the way of the Saints that must be remooved, or else wee shall never walk according to this rule.

Seconly, to shew some few meanes (as we call them) externall meanes that God hath directed me to, how to come to square our hearts, and lives, according to this rule.

But before I come to that there are two Objections in the way, which I shall answer briefly.

Object. The first is this, you will say, Sir, for all you say you ayme at *peace*, and you endeavour *peace*; yet notwithstanding me thinks you seem to *innervate* the word of God, you seem to make a great deale of the word of God unprofitable: for if we must not make an absolute rule of every thing here; what doe we with it? There will be a great deale void: for you told us that every *example*, no, not every *precept*, doth not make an absolute rule to binde the Saints; so it seemes there will be a great deale void; and what shall wee doe with it?

Answ.
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To answer that briefly, I deny that there is any thing in this blessed booke that is *unprofitable*; but I deny this also that every thing in the New-Testament is profitable to make a rule of, I will shew you two places of Scripture, the first is in Rom. 15. 4. *Whatsoever things were written afore time, were written for our learning, that we through patience and comfort of the Scriptures might have hope.* That is, there are many things that are for comfort, there are many things that teach men the mysteries of faith, there are many ends to the word of God besides making rules to binde us in our conversations.

It

It is more fully in 2 Tim. 3. 16. *All Scripture is given by inspiration of God, and is profitable for doctrine, and reproofe, and correction, and instruction in righteousness.* It is profitable for *doctrine*; that is, to teach the mysteries of heavenly things to be *believed*. And for *reproofe*; to shew us where we sin against God, to help to convince us, as the Greek word signifies. And for *correction*; to help to heale our backsliding. And for *instruction in righteousness*; that is, to make *rules*, and *lawes*. So all the blessed booke is profitable: but I deny that God ever gave this booke to that end, to make rules and canons of every thing.

Secondly, to answer that, those things that are rules for us to walk by, you must understand that they are not delivered to us in *Theorems*, or *Thesis*, they are not given in *Canons*, or *Aphorismes*; the word of God is not given so: Or more plainly, not as the ten *Commandments* were; where every thing was, *thou shalt doe this*, and *thou shalt not doe that*; it is not given so: but as our *Common Law*, as a rule to walk by: but wee must be very warie of drawing *rules*. We draw it sometime from the letter of the Statute, sometime from *parallell cases*; sometime from the case of such a Judge upon such a party, sometime from *right reason*; sometime from *presidents*. So, think not to finde *rules* in Scripture all in *Canons*, to binde all; No, there are few rules for *conversation* that are so. Indeed *speculative* things, matters of *faith*, are laid down in *Terminis*, what to doe: but in matters of *conversation* it is not so. Therefore be wondrous wary how you draw a rule to walk by. As for instance, in the booke of God wee read that *Abraham* by the command of God he must kill *Isaac*: you cannot draw this rule or Doctrine thence

2. The Scripture not all delivered in Canons.

thence that every man must goe, and kill his childe: but wee may draw this rule, that wee must part with the dearest thing we have to obey God, So *Paul circumcised Timothy*, we cannot draw this doctrine, or rule thence, that we must goe and *circumcise* one another; but wee may this, that in things that are *undetermined* wee should doe things so as we may avoyd offence; *Paul* wisheth *Timothy* to take care of his *cloak*; wee cannot draw this rule, that we must leave our *cloaks* behinde us, and send our neighbours for them: but this wee may, that wee ought to be *carefull* of those earthly things that God hath bestowed upon us.

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Scripture.

Beloved, it is not *unwillingnesse* in honest hearts to walk by the *rules* of God that undoes their soules: for an honest heart will not balk the word of God, it will goe by that *rule*, but it is the *misdrawing* of *rules* from the word of God. I pittie to see with what hearts, and conceits many draw *rules* from the word of God. As for instance, taking that text of our Saviour, *some are made eunuches of men*, they have gone and *dismembered* themselves. And so the Papists, in that Parable of *Dives, & Lazarus*, out of *Abrahams bosome*, they would prove *purgatorie*. And so the *users*, because God compares himself to one, they would prove it to be *lawfull*. And so *Mat. 22.* they were to *compell* men to come to the *feast*; therefore men must *compell* others to be of what *religion* they please; Beware of this, and remember these two things; that all in this blessed booke is not for *conversation*; they have their use besides that. And secondly, be *warie* how you draw *rules*; Therefore weak Christians when they draw rules out of the booke of God; say not onely Sir I walk by *Scripture*, here is my *rule*; but ask godly people

ple; doe I draw this rule *right*? here is a text; is this a *right* consequence? doth this rise clearly from it? You should doe so. But if you can get a *line* of Scripture, they hale it by the end, and run headlong, and make a *rule* of it: but beware of that.

Therefore let me call upon you againe, I beseech you remember that request I made to you, that you would learne how much *precept*, or *example*, or what *kinde* of *precept*, and what *kinde* of *example* goes to make an absolute rule to *all* the Saints in the *New Testament*, determine that, or you can doe nothing. As in a Court when a Delinquent comes to be tryed, they ask him who he will be tryed by; some are tryed by the *Peers*, others by the *Countrie*. So, lay down a Standard out of the word by which you may *judge*: there are none that have taken paines yet in it. It may be God may give some Christians opportunitie to do a little hereafter in that busines. But otherwise, never say, I have *Scripture* for it on my side, men make Scripture speak any thing. Therefore all the miserie of an honest hearted soule is, not that he walks not by rule: but that he *misdrawes* his rules; he pulls them by head, and shoulders, and drawes them not right.

To be wary of drawing rules from scripture.

The second *Ojection* is this, but you will say, this is very strange, that *Moses* by your confession should make a *curious* peice to an *ilet* hole, to the very burying of their *excrements*, and that *Moses* was so *faithfull* in his house, and that the *Sonne* of God should not be so *faithfull* in the new Testament; this is a common argument; it is strange that the Sonne of God should not be so faithful in laying down every tittle as *Moses* was who was but a servant.

Object. 2.

But to answer that, it sounds to me like that reason-

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ing that I heare among simple people; when wee say they must goe to hell if they continue in their sins; say they, is not God stronger than the devill? Therefore they must goe to heaven, though they continue unbelievers; doth that follow?

So here, must it follow that *Christ* is not *faithfull* as *Moses*, because he hath not made so curious a peice in externall things in the New Testament? That is not the thing. What was *faithfulness* in *Moses*? To declare and deliver to the people all the *ordinances*, and *statutes* of God; though *Moses* did not deliver all: for *David* delivered much concerning *singing*, and other things: But all that God told him he delivered; and so he was *faithfull*. So; what was *faithfulness* in *Christ*? That all that he had seen, and heard of his father, he told to his *Disciples*. Therefore, I retort the argument thus, and that truly, and rightly; that *Christ* *Jesus* did not deliver any such curious peice in externall things in the New Testament, therefore *Christ* *Jesus* was *faithfull*; he being *faithfull* there is no such thing to be found there: To make it a little plainer by an illustration, suppose a *Gentleman* in the Countrey should have a *Son*, and a *servant*, both *faithfull* as he judgeth; and he should send his servant into *Cheapside*, or some other Market, to buy a great deale of *meat*, and *spice*, and *suger*, and *cloathes*, and the like; and he should send his sonne with *letters* to the *Parliament*, with messages to the Committees of State; they both goe home, they have both done their errand; now should that *Gentleman* say that his sonne was *unfaithfull*, because hee did not bring as much *luggage* home as the *servant*? No; it was the message of the servant to fetch *luggage*: but it was the message of the son to deliver his *message*.
So

So, the message of *Moses* it was *luggage*, to teach them endlesse, *externall* lawes, and things : but the designe of the Sonne of God, his message was to declare the secret spirituall mysteryes of his Father to the people of God in the New Testament ; therefore it is no sence, muchlesse truth to say , that *Christ* was *unfaithfull*, because he hath not as many curious ties in outward things as *Moses*. So I have done with those objections.

Now breifly , to end all at this time, there are two things remaine.

First, to point out the hindrances, that keep us from walking according to this truth.

And secondly, to shew you certaine meanes that may further you in it.

The hindrances are these foure, or five.

The one that you must take heed of *engaging* your selves with any party in Religion beyond your owne principles. Religion is already in a faction among some Saints, men are readie to cry, *I am for Paul, and I am for Apollo, and I am for Cephas*. Now I would not have you persecute others by no meanes : but I would have you love all Saints, all that call on the name of the Lord with a pure heart ; and honour all Saints without faction : but take heed of running into any of these parties whatsoever, beyond your owne principle, further than you have a cleare light, that you can answer comfortably for it, at the last day before the Lord.

Hindran-
ces.
1. Engage-
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Hence is this running into faction ; that I beleive there are thousands of men and women, that professe themselves now *Presbyterians*, that know not, nor understand what *Presbytery* is ; men scarcely know what

they say, and yet I am a *Presbyterian*, & run into faction. So, many in that way that you call *Independency*, that out of some motive of truth that they see in it, & their good neighbours, and friends that are of it; they run a long in it; and what followes? When they come to *suffer*, in death, or the like case, they either goe *back* with shame, and greive their brethren, or else they go on uncomfortably, for that that they have not a seale to their conscience. So now I may say in some measure, that people generally believe as the *Church believes*, as the faction that they joine themselves to believe. Therefore beware of this, this is not a time for men to see with other mens eyes; *Try all things, & hold fast that which is good. Let every man prove his own work.* Love all Saints if there be any thing of God in them: but walk not according to any mans rules, or principles, farther than God clears it to your soules.

2. Looking
on things
with pre-
judice.

The second thing is this, that if you would walk by rule, take heed of *looking* upon any thing; *truth*, or *error* with the eye of *prejudice*. People look now a dayes upon all things (that are controverted especially) every one hath a glasse before his eyes, one *blew*, another *red*; one lookes on a thing as it is accompanied with shame, and persecution, as it hath such *nick-names* on it. Others look on other things, as they are *approved* by wise men, and followed by the multitude, as they bring profit, and credit, remove all these things from any thing that you would judge aright of, these are false glasses; therefore truth or error, that that is *most persecuted* in the world, you must judge as if it had all the *preferment*, and advancement in the world. This I have often thought, those that shall come a hundred yeares hence that shall be godly, if the world
last

last so long, will wonder at our follies, and think us mad men in most of our *controversies*, and wranglings, because that *prejudice*, and *peevishnesse* and *passion*, and those mists and glasses shall not be before their eyes, they will be able to judge of things as they are. As we have read of a *controversie* many yeares between the Saints about keeping of *Easter*, in the *East*, and *westerne* Churches; some would keep it at one time, and some at another; we think they were mad to strive about it, and it had been no matter if it had *never* been kept. And so in the *Convocation*, for a quarter of a yeare in the Synod, the *Bishops* of *Canterbury*, and *Yorke* they strove who should sit uppermost; we think they were mad; but they were great things in those dayes; when they had no better light. So those that shall come after will wonder as much at us. Therefore labour to be as wise as thy *Child* will be fortie yeares hence; look on things without prejudice and then thou shalt see clearly.

Thirdly, take heed, if thou wilt walk by the rules of the Gospel (and by this that I have laid down before thee) of a devout *jealousie* that is in you, of all things that are upon the right hand; I shall endeavour to open it a little, I know that generally men are jealous of those opinions that are on the *left* hand. I mean thus, most men are very apt to believe that it is the *truth* of God whatsoever it is; if it bring *credit*, and *preferment*, and *profit*, and the like; and they are easily convinced that *error* brings *povertie*, and *shame*. As the people in *Jer. 43.* when the Prophet comes to teach them that they should not goe into *Egypt*, & they had a minde to goe contrarie to Gods word, *verse 2.* Then *said the men, thou speakest falsely, the Lord our God hath not*

3. A devout *jealousie* concerning truth and error.

Carnall men think that truth that goeth with prosperity.

sent thee to say, goe not into Egypt to sojourne there. They were jealous that it was a false message; that it was no truth, but error, to tell them a thing contrary to their own lusts. So Ahab that had foure-hundred false Prophets; he thought that Micajah did not speak truth; Why? because it was contrary to his prosperity; hee said not, goe and prosper as the rest did. So, most men are apt to doe now; men are strangers to the life of God, and are blinde, and they think not that the way to heaven is through many persecutions: therefore any Pamphlet, or any sermon, though from a carnall drunkard, it will easily confirme them in the truth, (as they call it) that goes with prosperity: But whatsoever is on the other side is error, if it bring not gaine.

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terpret his
own word.

But these men I may say, they be friends to the world, and enemies to God, and they are not worthy to be called Christs Disciples; And there will be a time when God will come to interpret, and expound his own word. You shall all be judged by the word of God; and you shall be judged as God interprets that word: therefore you that follow truth now on that fashion; I say to you, as learned M^r Dyke said, it is an observable speech: when he was speaking of non-residents, or pluralists, hee brings him answering for himself before the Lord, as it were at the last day: *There God will tell thee, if thou haddest loved me thou wouldest have fed my flock; thou wilt say, I fed them by my selfe, or by my Curate; but saith hee; what if that be not the meaning of the place when thou comest there?* So, you take any thing for truth if it hold with gaine, and prosperity, you will wrest any Scripture: but when God shall interpret his owne Scriptures, and you shall be judged by them, what if that be not the meaning of those Scriptures as your Pamphlets, and carnall

carnall Sermons say ; Looke to it.

But one the other side, there is a devout jealousie in a godly man, that he thinks that that is alway truth that goeth with *persecution*, and that error goeth with *peace*; and herein the honest heart oftner *misseth* the will of God than the other way, As honest *Jehoshaphat*, when foure-hundred Prophets bid them goe to *Ramath Gilead*, and *prosper*, he thought this too good to be true; he suspected it was not the way of God it was so smooth, there was too much peace; hee would have *Micajah* tell them the truth. So when the Saints of God see *peace*, and *prosperity* goe along with a way, they are jealous that it is not the way of God. As for instance, if you tell a man that the way to *Canterbury*, or *York*, is a rough, & dirty way; if a man be going thither and find a peice of faire way, he is jealous he is out of his way; because he was told it was a rough, foule way. So Christ saith, that wee must *suffer persecutions*, and *through many tribulations we shall enter into heaven*: now when a Saint findes a little peice of faire way, he thinks he is out of the way, it cannot be peace and prosperitie; that is the portion of the wicked; herein an honest heart is oftner deceived than in the other. Therefore to direct you, know, that peace, and prosperitie are not alway companions of the truth; yet sometimes riches, and honour, and prosperity are with the truth; as I might prove out of the *Proverbs*; *Riches and honour are in the right hand of wisdom*. Many times there is honour though not ordinarily, the ordinarie way is persecution, but sometimes there is honour and wealth with truth and righteousness, when there is persecution and trouble to the wicked: therefore though it be a good rule generally, yet it is not absolute. There-

Godly men think that truth that goeth with persecution.

Peace and prosperity sometimes goe with truth.

fore

fore let me speak to you poor lambes, and weak souls; that I am six times more jealous of you that you should be out in this devotion, that you should be carried aside to the right hand, or to the left. I feare not you that are *drunkards*, and *swearers*, and *cozeners*, &c. But you *poore* creatures, you will finde some course that hath more persecution, and that must be the *truth*, and so you run and misse the will of God. In *Exod.* 23. 1. the Lord saith *Thou shalt not follow a multitude to doe evil*; And what followes in the next verse? *thou shalt not favour a poore man in his cause*. If he had said thou shalt not favour a *rich* man it had been no wonder; for men are apt to favour them: but he saith favour not a *poore* man; many times a man in judgement out of a kind of *devotion*, and *charity*, and *mercy* may stick to a *poore* man against a *rich* man, and yet pervert justice: therefore thou shalt favour neither *rich* nor *poore* in justice: but as Solomon saith *Pro.* 4. *Let thine eyes look straight before thee, and thine eyelides right on; turne not to the right hand, nor to the left, remove thy feet from evil*. Look straight on saith he; I know the ordinary way to heaven is *persecution*, and *afflictions*: but sometimes it is otherwise; therefore let me keep the way of God whether it bring peace or trouble.

4. Carnall
wisdome.

The fourth thing that we must beware of is *carnall* *wisdome*; for by this that I have said, those that are carnally wise will lay hold of this latitude that I have spoken of, and be glad of the Doctrine, and think now I have found a way to *escape* persecution. Take heed of *carnall* *wisdome*; wherein is it? In a word, *carnall* *wisdome* will make things absolutely *commanded*, and *forbidden* to be *expedient*, or *inexpedient*; or else it will call those things *expedient* that make for a mans owne

lust, and not for the honour of God.

Fifthly, take heed of *self*, for thou wilt never be able to walk by this rule till thou love thy brother as thy selfe. Therefore in the verse next after the text, *Let every man not look on his owne good: but on his neighbours wealth; not to please himself: but to please all men in all things.* Take heed of *self love*; for then you will judge all expedient that is for your own lust.

5. Selfe

Lastly, beware of *hypocresie*, endeavour to be sincere. An *Hypocrite* will never come to this mold while the world standeth; beware of *Hypocricie*, that is, as a godly man saith; we should soone end the *controversie* if every one would labour for an *upright* soule, and to honour Religion before the world; There be the hindrances.

6. Hypocresie.

Now I will name those few meanes to help us in our conversation, they are but three, or foure at the most that I would have you take notice of.

Helps to walk expediently.

The first is *spirituall wisdom*, endeavour after this to be filled with it: for you may have zeale, and you may have no *knowledge*, and you may have *knowledge & zeale*, and yet have no wisdom: therefore to some God hath given *knowledge* saith the Apostle, and to some *wisdom*; Therefore labour for *spirituall wisdom*. What is that? *Wisdom*, to be able to discern what is convenient, and expedient, how to *fit circumstances* to make an *honourable*, and *profitable* action: I mean not carnall wisdom, and discretion, but *spirituall*; For without that, all your zeale will be as *water* out of the channell, as *fire* out of the chimney, onely to rent the Churches, and to trouble the Nation. That is one.

1. Spirituall wisdom.

Secondly, begg of the Lord to give you *sobriety* of

2. Sobriety

A a

spirit

spirit, *not to be wise above what is written*: it is pride in your hearts that makes you misse the will of God; begg *sobrietie*, and that in two things briefly;

1. To subject our
fancies to
the word

First, I discern that you want this *sobrietie* in that people generally will bring their *crotchets*, and *fancies* that they have hatched themselves to the word of God to make the word of God a *cloak* only; a thing to prove their owne fancies; whereas you must doe the contrarie, raile every lesson out of the word of God: Therefore as the word is in *Ephes. 4.* the Apostle bids us not to be carryed with every *sleight of men*; with *dye playing* of men, as the Greek is; that is, men use the *Scripture* as they use *dice*, they make it speak any thing, as a *dice player* that is cunning he will throw *aines ace*, or *sife sinck*. So I have seen a man that hath alleadged the example of *Noah* to defend his drunkennesse, &c. O, it is an abominable thing to make the word of God a *bawd*, (I speak with reverence) to our *witts*, and *fancies*, as wee too often make it.

I have seen a man once that kept halfe a dozen men about him to goe to *assizes*, and *Courtes* to *sweare*, and he would carry any businesse; only tell him what they should sweare, and he had half a dozen, or halfe a score that would doe it: you think this was an abominable thing. Beloved, you doe a more cursed thing when you make the *Scripture* to *second* your own *fancies*, you make the word of God to speake what your fancy would have it.

2. To follow
low notions
no further
than they
agree with
the word

Secondly, *sobrietie* in this; many of you raise a *notion*, and *start* it from the word of God, but in the pursuit of it you goe without it; then you goe to *metaphisicalls*, and so draw one conceite out of another; beware of this: as you raise any thing out of the word;

so

so follow it no farther than the *light* of the word goes before you, and there lay it down.

Thirdly, pray, as for *wisdome* and *sobriety*, so for a *watchfull heart*; you must be *watchfull* Christians if you will walk by this rule; Thereupon in the Gospel you are often called upon to be *watchfull*: you must be *feruent in spirit serving the Lord*, or as some will have it *serving the seasons*, or *opportunities*,. If you will studie what is *expedient*, you must looke to circumstances, time and manner &c. Or else you cannot walk by this rule; Especially in this *time*, and *age* wee live in, and in this *City* that wee dwell in: for I know not the man this day in the world that knows, (if he might have his will how to *order* the Church *affaires* in this *City*, I know a hundred that can order *all* the *Kingdome* besides, but not here. Therefore you have the more need to walk *warily*, and *circumspectly*, to looke round about to see what may *edifie*, and what may *hinder* our brethren, and what *hinders* most: you must have your eyes in your head if you will live in *London* as a Saint. I pray the Lord to give you *circumspect* hearts.

Last of all, pray to the Lord to fill you with more *love*, *above all things put on love*, Col. 3. *which is the bond of perfectnesse*. If you doe all the rest, if God doe not raise your hearts to more love of God and the brethren, you will not goe far enough; *Love doth nothing amisse, it doth nothing unseemly*. If you have love you will find all waies, and *opportunities* to doe things to the glory of God, and the good of others. So I have briefly run over that that I intended from these words. I have been the more brieft in some things; because I would not trouble you another time from this Scripture, I leave what hath been said with you, & desire the Lord to blesse it to you.

to follow it no more than the light of the word goes
before you, and there lay it down.

I finally pray, for wisdom and knowledge to for a woman.

And you pray, for wisdom and knowledge to for a woman.

And you pray, for wisdom and knowledge to for a woman.

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And you pray, for wisdom and knowledge to for a woman.

GLAD TYDINGS

from H E A V E N;

T O

The Worst of SINNERS on Earth.

B Y

W A L T E R C R A D O C K

Late Preacher at *Hallows* Great in L O N D O N;

L U K E 2 1 0.

*Feare not, for behold I bring you good tidings of great joy
which shall be to all people.*



L O N D O N,

Printed by *Mathew Simmons* 1 6 4 8.

GLAD TYDINGS

FROM HEAVEN

TO

The World of Sinners on Earth.

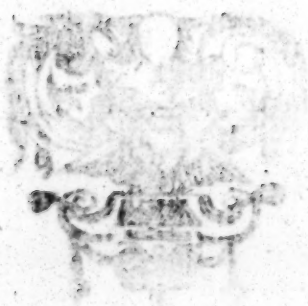
BY

WALTER CRADOCK

Author of "The World of Sinners on Earth."

LONDON:

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To the Christian Reader;

R E A D E R,



He nature of man is prone to be inquisitive after newes, especially in these unsettled, distracted times amongst us, it is a great part of the imploiment of people and takes up much of their time, as if London, were Athens, and the people thereof

Act. 17. 21.

Athenians, (who spent their time in nothing else: but either to tell, or to heare some newes.) And yet the news wee beare is sometimes bad, sometimes uncertain, and many times false. Divert thy thoughts awhile from earthly things, and in this ensuing Treatise thou shalt beare, what newes from heaven in the Gospel. The Law indeed brings us tidings: but it is like the message of Ehud, to Eglon, it brings a dagger with it that stabs mortally: but the tidings of the Gospel is like that message of the young Prophet to Jehu, to make him a King.

Judg. 3. 21.

2. King. 9.

6

There is nothing truly terrible, but the Gospel brings tidings of our freedome from it, (if we be believers) nor nothing truly amiable, but it tells us of our interest in it. How welcome to a poore captive is newes of deliverance from slavery? The Gospel brings us tidings of our deliverance from sin, Satan, death, hell, from wrath, and damnation, it tells us of riches, and glory, and Kingdomes, and Crownes, and whatsoever may satisfie the capacious soule of man.

God hath appointed different conditions for men, and Angels, the Angels that stood they are so confirmed that they

To the Christian Reader.

they cannot fall; the Angels that fell they are determined under eternall wrath that they cannot rise, but God from everlasting in his love, and mercy had appointed that fallen man should have a way of recovery, as a board after shipwracke, whereby he might come safe to the shore. And God in time was pleased to come out of his hidden eternity, and to discover this love of his to the world, and hath sent his Son to purchase it, and his Spirit to apply it, and his servants to tell (not this, or that perticuler man) but all Nations, that whosoever believeth in Jesus Christ shall have everlasting life: this blessed tidings is brought by the Gospel.

Mat. 28. 19

Luk. 2. 10

Joh. 3. 16

And let none say this newes is to good to be true, for God who is truth it selfe (as it were on purpose) to anticipate the infidelity of man, hath said it, and sworne it, and sealed it with the blood of his deare Son, that we might have strong consolation; and hath made this fabrick of the world to be as a stage to act the redemption of his people on, which being finishea, it shall be no more.

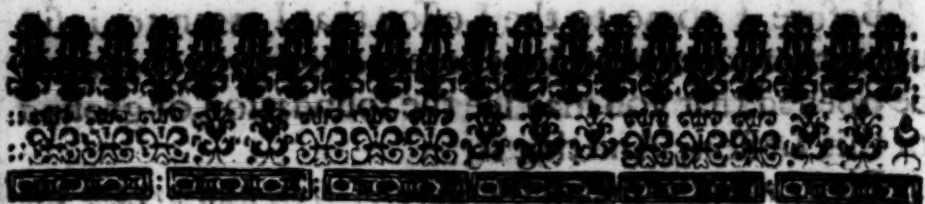
Heb. 6. 8.

It should stir us up to love, and blesse the Father, and his Son Jesus Christ, and the holy Spirit; and to imbrace the Messengers that bring those glad tidings, to account their very feet beautifull, the meanest part of the body, and upon the mountaines, the barren places of the earth. And I doubt not but many poore soules can from experiance blesse God for the worthy Authour in those barren mountaines, where he converseth, and else where, and say of him as David of Ahimaaz, he is a good man, and bringeth good tidings. Though others being hardened (pat at such lights, and labour to extinguish, who God in just judgment will cause to stumble, and fall, and lie downe in eternall darknesse. But I shall detaine thee no longer from the work; but commend it, and thee to Gods blessing, and rest.

2 Sam. 18.

27.

Thine in the Gospel of Christ.



GOOD NEWS

To the Worst of SINNERS.

MARK 16. 15.

And hee said unto them, goe ye into all the world, and preach the Gospel to every creature.



You may easily understand who spake these words, and to whom they were spoken. In these words, our Lord Jesus Christ after his resurrection, when he had all power in Heaven, and Earth given to him, he sends forth his Apostles to Preach, and he bids them *Goe into all the world, and preach the Gospel to every creature.* This was their Commission they were to have now, to go preach the Gospel; Indeed they had a Commission before, but it was only to the Jews; and it was a little, but by spirits: but now Christ was risen from the dead, and had received all power in Heaven and Earth, he sends them for good and all (as it were) he gives them a full and compleate Commission, *Goe ye into all the world,*

B b

and

and preach the Gospel to every creature.

The words
opened.

Before I come to the Lesson that I mean to insist upon, there are two things here in the words that must be opened, that you may see the foundation, or ground of this Lesson; And that is,

Gospel
what
meant by
it.

First, what is meant by *Gospel*? *Goe, and preach the Gospel.*

Then, what is meant by *creature*? *Goe preach the Gospel to every creature.*

For the first, what is meant by *Gospel*? I will not stand upon the severall acceptations of it, onely you may understand that both in the Scripture language, and also among the Heathen, *Gospel* hath been taken for *Glad tidings*, *good newes* in generall; any *Good newes*, or *Glad tidings* have been called *Gospel*; So the *Greek* word signifies, so some conceive the *English* word *Godspel*, being old *English*, signifies *Gospel*, that is, *good speech*, *good newes*, *good bearing*, *good tidings*: but in a peculiar sense in Scripture it is taken for that *Good tidings of grace and salvation by Jesus Christ*. And so in this sense we read of it in the old Testament, and in the new. In the old Testament, you shall read in *Heb. 4. 3.* that our Fathers they had the *Gospel* as well as we: but (Beloved) you are to take notice, that though our Fathers had the *Gospel*, that is, the glad tidings of life and salvation by Jesus Christ, from *Adam*, from the beginning of the world, yet they had it but dimly, and darkly; and they had it mixed with a great deale of *Law*, a great deale of bad tidings (as I may speak) they had a little *good newes* with a great deale of *bad*. So *Adam* had a little good tidings *The seed of the woman shall bruise the Serpents head*; and there was bad tidings also, there was the curse upon the Serpent, and upon the

the woman, & the man; the woman should bring forth in pain, the man must eat his bread in the sweat of his browes; And so in all the old Testament, there was a little Gospel in the Prophecies, and Gospel in the sacrifices, and Gospel in the visions, but abundance of law mingled with this Gospel; the one spake sad tidings, as well as the other did good; for you know the Law spake curses and damnation to those that in every point did not observe it: But in the new Testament, especially after the resurrection of Jesus Christ, when he went up to Heaven, we read that there was perfect Gospel, or only good newes, and glad tidings, for the bad newes was now all gone. And so it is to be understood here, *Goe preach the Gospel.* As if he should say, I doe not (my disciples) bid you goe and give them now good newes, and then bad, to give them a little of the Law, and a line of Gospel; but goe preach the Gospel emphatically, that is, meerly, purely Gospel; for now Christ is risen from the dead, and now the Gospel in the purity, and simplicity is erected, *Goe preach the Gospel.*

[To every creature] What should be the meaning of that? We know that in the Scripture language, creature most usually signifies not men but beasts, & things without life, as in Rom. 8. you have it twice, or thrice *The creature groaneth*; the beasts, and the woods, and every thing that God hath made, as being a name somewhat too low for men in the ordinary Scripture expression. Yet so as it comprehends men: for men also are sometimes called creatures. Now, what should the meaning of this be, that now the Gospel being to be purely, and fully, and compleatly set up, whether the Lord Jesus would have them preach, and make

Creature
what
meant by
it

known glad tidings to *all creatures*, that is, that even the bruit *beasts*, and these creatures without *life*, that they should have glad tidings, and good newes from the death and resurrection of the Lord Jesus Christ. I will not averr that it is so, that that is the meaning of it: but surely (beloved) there is *no creature* under heaven, but hath a great deale of *glad tidings*, and *good newes* from the death and resurrection of Jesus Christ: for we read *Rom. 8.* that the *creature groanes*, and the *creature expects deliverance*, and redemption. All these creatures by sinne are brought into slavery, and certainly they shall partake of the *libertie of the Sonnes of God*: there is a redemption for them out of slavery, as well as for men by the redemption of the Lord Jesus Christ: But what that shall be, or in what sort I cannot determine. Now whether you will understand it so, that our Lord Christ meant not men and women only, but that by *creature*, the poore *creatures* that are *without life*, and *bruit beasts*, and all might understand the precious worth of this Gospel.

Gentiles
called
creatures.

Or take it more restrained as generally the godly doe, that by *creature* here is meant the *Gentiles*, in opposition to the *Jewes*, for they knew that they were to preach the Gospel to the *Jewes*, which they also did before the resurrection: but now saith Christ, *Goe preach the Gospel to every creature*. That is, now I will have no distinction of persons, I doe not now say, *take heed of the way of the Samaritans*: but goe which way you will, goe to the *Gentiles*, to *sinners*, to any men, or women that you can call *creatures*, *Scythians*, *Barbarian*, *bond or free*, goe and preach the Gospel to them, bring them glad tidings, and newes, that Jesus Christ hath brought *life*, & *grace*, & *salvation* freely for them.

That

That this is the meaning, compare it with *Mat. 28.*
19. Goe therefore, teach all nations, baptizing them in the
name of the father, and of the Son, and of the holy Ghost.
 Here it is, goe preach to every creature, there it is goe
 teach all nations, I will have no partition, or distincti-
 on between them saith Christ. I gave you leave, and
 often bid you teach the *Jewes* before: but now goe
 teach the *Gentiles*; for the world was then divided in-
 to those two parts, *Jewes*, and *Gentiles*, goe teach the
Gentiles, goe teach every creature.

But some may say; Why doth not our Lord then
 say, goe teach the *Gentiles* as well as the *Jew*? Why
 doth he call them *creatures*?

Quest.

I answer, it is not an ordinary expression to call
 men creatures in the Scripture: But the reason (as I
 conceive) is this, because the *Gentiles* were great sinners
 and the greatest of sinners. And that you shall see
 clearly in divers places, as in *Mat. 5.* where Christ
 forbids us to take care for to-morrow, *what we shall eat,*
and what we shall drink; why? for (saith he) *after these*
things the Gentiles seek; that is, the worst of sinners,
 and we must not be like them. So in *Ephs. 4.* the Apostl
 would not have them *darkned in their understandings,*
and walk as other Gentiles walk, in the vanity of their
*minde*s. So in *1 Pet. 3.* It is an ordinary expression in
 Scripture, where great sinners are spoken of, either
 they are called *Gentiles*, or else compared to *Gentiles*,
Col. 2. Are wee not Jewes, and not sinners of the Gentiles?
 that is, the *Gentiles* were the greatest sinners that were;
 now they being the greatest sinners, the Lord calls
 them creatures, and not men: because it is an ordinary
 expression in Scripture to call wicked people *beasts* ra-
 ther than men, *Isaiah 11.* they are called *Beares*, and

Answ.

Gentiles
 the worst
 of sinners.

Wolves, and Tigers, and Foxes, and Doggs, and Bulls, &c.
 So in *Hos. 1.* compared with *1 Pet. 3.* *You that were not a people* saith Peter, *bath God made his people.* They were not a people; God will not ordinarily vouchsafe wicked men and women the name of people: but they were not a people. What were they then? They were *Dogs for filthinesse, Foxes for cunning, Tigers for cruelty, and Beastes;* and such kind of creatures. Therefore the *Jews* were called the people of the Lord, not onely to distinguish them from others: but they were called the people of God, as we see in *Exodus*, it was a privilege to be accounted a people first, and then the people of the Lord. Therefore the Lord Jesus because hee would not have his Disciples make any exception, hee calls them creatures; as if he should say my Disciples, though they be so sinful that according to the ordinary Scripture language you cannot call them *men*, and *women*, or *people*, yet they are creatures, and goe preach the Gospel to every creature, go to the *Gentiles*, the greatest sinners in the world, whom I will not vouchsafe to call a people, yet they are creatures, goe preach the Gospel to them. So that now I am come to the lesson which we are to observe, and that is this;

That the Ministerie of the Gospel (especially after the resurrection of Jesus Christ) Containes nothing but glad tidings, and good newes even to the worst of sinners.

Doct.
 The Ministerie of the Gospel contains nothing but good newes to the worst of sinners.

Creatures that were so bad that they could not be called men and women, yet saith Christ, goe preach the Gospel, pure Gospel, glad tidings to them. I say the Ministerie of the Gospel if it be rightly dispensed doth not containe a tittle in it but perfect good newes, and glad tidings to the heart of the worst of sinners. For this is the

the proper difference between the *Law* and the *Gospel*.
 The *Law* speaks good newes but only to the *righteous*, Difference between the Law and the Gospel
if thou doe well thou shalt be rewarded; if thou *fulfill the Law* thou shalt have *life*; the *Law* speakes well to a man *quatinus* as a *righteous* man: but the *Gospel* quite contrary, the proper object of all the good that the *Gospel* brings, it is to a man *quatinus* as a *sinner*, not as a *regenerate* man, and a *righteous* man, and a *humble* man, but as a *sinner*. And here is the excellency of the *Gospel*, the more *sinfull* any man is, the more *substantial* this *Gospel* is to him, the more *sin* abounds, *grace* abounds much more; therefore you shall read *Rom. 4.* they that had the benefit of the *Gospel* they are called *ungodly*, *he that justifieth the ungodly*. They are called *aliens Ephes. 2.* they are called *strangers* and *enemies*, and men *without strength, Rom. 5.* they are called the *chiefe of sinners, 1 Tim. 1. 9.* So to *enemies*, *aliens*, *strangers*, *lost people*, *unrighteous*, *ungodly*, and the like; the *Gospel* brings perfect good newes, and glad tidings of *life*, and *grace*, and *salvation* by *Jesus Christ*.

Now this in some measure you know, but this that I tell you I feare you doe not know, that the Ministry of the *Gospel* it is only good newes, there is not one word of bad newes, not one line, not one syllable, or tittle, but only glad tidings, sweet, and good newes to the heart of the worst of sinners. Therefore to shew you this truth a little more fully; Before our Lord Christ went to Heaven there was some *Gospel*, but there was much *Law*; and as our Lord Christ was a Minister of the *Gospel*, so he was of the *circumcision*, as the *Apostle* calls him, I mean before his resurrection; yet it is said in *Luk. 4.* he took the booke of *Isaiah* (and

Nothing but good newes now in the Gospel.

(and some think this was the first Sermon that ever he made) and he read this place and opened it to the people. *The Spirit of the Lord is upon me, because hee hath anointed me to preach the Gospel to the poore; he hath sent me to heale the broken hearted, to preach deliverance to the Captives, to recover sight to the blinde, to set at liberty them that are bruised; to preach the acceptable yeare of the Lord, &c.* Beloved, there is nothing in all this but only good newes, glad tidings; as that the poore should have saluation by Christ, that the broken hearted should be healed, that the Captives should be delivered, that the blinde should receive their sight, and that them that are bruised should be set at liberty, and them that are slaves should have the yeare of Jubilee, the acceptable yeare of the Lord; there is not a tittle in all this but only good newes, and glad tidings.

Heb. 12.
18. 19. &c.
opened.

Take another place, and that is Heb. 12. 18. there you shall have the difference between the old Testament and the new, or between the Law and the Gospel (if I may so speak) the Law; that is, the administration of the Gospel in the time of the Law, where there was a little good newes, but mingled with a world of bad, and terrible newes. *Yee are not come unto the mount that might be touched, and that burned with fire, nor unto blacknesse, and darknesse, and tempest, and the sound of a Trumpet, and the voyce of words, which they that heard entreated that the word should not be spoken to them any more. For they could not endure that which was commanded: And if so much as a beast touch the mountaine it shall be stoned or thrust through with a dart.* Here is nothing but what is terrible, and sad newes: as a mountaine that was so terrible that it might not be touched; when God did give his Law upon mount Horeb, or mount Sinai; and that

that mountaine all burning with fire; If we see a house burning with fire it is terrible : but to see a *mountaine* all over burning with fire , and with blacknesse , and darknesse , and tempest too ! A fire though it be terrible yet there is somewhat comfortable, because there is light : but that fire was full of blacknes and darknesse, and darknesse is a sad thing. And there was *tempest*, and *lightning* , and *thunder*, and a *voyce of words*, a *voyce* of terrible words, that bid them doe such and such things that they had no power to doe , and yet they must doe them, or be damned. It was terrible, in so much that *Moses* himself, that used to see *God*, *face to face*, said, *I quake exceedingly* : and if a beast touch the hill he must be stoned to death, or thrust through with a dart. Here was nothing but terrible objects in the administration of the *old Testament*, in the giving of the Law upon mount *Sinai* : But come to the new Testament, of the Gospel as it is set up since *Christ* went to the holy of holies , after his resurrection. *You are come now to mount Sion* , and that was a pleasant place, if you take it according to the letter it was the pleasantest place about *Jerusalem*. And you are come to the *City of the living God*, to the *heavenly Jerusalem*. And, what a beautifull thing that is, you may read in *Revel.* 20. and 21. a *City* with 12 gates, and every gate a whole *pearle*. And to innumerable companies of *Angels*. Whether that be meant, that now, in the times of the Gospel, *God* sends out *Angels* to minister to the *Saints* more frequently, or diligently than formerly; or as most men understand it, *Ye are now come to a myrd of Angels*, or to an innumerable company of *Angels*, that is, ye are come to an estate by *Christ* in the Gospel, wherein you are at least equall with *Angels*. And

you are come to the generall assembly, and Church of the first borne; as if he should say, you are come to a Church where all are *Patriarches*, for the *Patriarches* were the first borne heretofore; *Abraham*, and *Isaac*, and *Jacob*, and they were honourable men. Every Saint in the time of the Gospel is in as honourable, and glorious a condition as any *Patriarch*; you are not come to a Church of ordinary Saints, but to the Church of the first borne, whose names are written in heaven. And you are come to the judge of all. You will say that is a terrible thing; No, it is a blessed thing to see God in the light of the Gospel to be a judge: Therefore in 2 *Thes.* 1. and divers other places, he comforts the Saints in their persecutions, and sufferings with this, that God will come to judgement, God is the Judge of all, it is a comfortable thing. And then you are come to the spirits of just men made perfect, to such an assembly of Saints, and Church of the first borne where the spirits of men are made perfect, that is beyond my expression, and conception; there is a perfection of the Saints in their love, and in their graces incomparably to that it was before. And yee are come to Jesus the Mediator of the new Covenant, and to the blood of sprinkling; You are come to such an estate, and to such a Testament where Christ is the Intercessor, and his blood speaks not as the blood of *Abel*, it doth not cry for vengeance, but alway for grace, and mercy from his father to you. You see in the administration of the New Testament, or of the Gospel, there is not one syllable, or tittle, but what is amiable, and sweet, and comfortable even to the worst of sinners. And therefore the Spouse in the *Canticles*, speaking of Christ (as I suppose) she commendeth Jesus Christ from the crowne of the head to the sole

of the foot as all beautifull, and amiable, and then she
summes up all, *Thou art all faire my love, there is no spot
in thee.* Jesus Christ in the new Testament, or Mini-
stery of the Gospel is all faire, altogether amiable even
to the worst of sinners, there is *no spot* in him. So you
have the Lesson breifly.

Now that which with the help of God I will further
doe, is to give you a view of the summe of the whole
Gospel in particular, that so you may look upon every
peice of it, and you shall see that there is not a jot
from the beginning to the end, but it brings glad ti-
dings to the worst of sinners.

Every par-
ticular in
the Gospel
glad ti-
dings.

First of all you may take notice that the Gospel
doth bold forth to sinners their *lost wretched condition*
they are in; In the Gospel poore sinners come to
learne what a *damnable wretched* condition they are in
whereas men without it think they are well, they doe
no body hurt, they give to the poore, and lend, and the
like, and yet they are going the *broad way* to destruction.
Now we see not only by Scripture but by experience
the Gospel tells them they are *dead in sin*, that they are
children of wrath, that they are *under the curse of God* go-
ing the broad way to hell.

The Go-
spel shewes
mans
wretched
condition

But you will say, is that good newes for a man to
heare the Preacher say he is in a damned condition,
and a *child of wrath*, &c.

Beloved, it is sweet and good newes; if the Preach-
er should make thee a *damned* creature, or *dead in sin*
it were bad newes: but when the Gospel brings thee
a light to see that thou art so, whereas otherwise thou
in thy blindness wouldst goe downe to hell in it, it
is blessed, and good newes; it is better to see it here
than for ever in hell where there is no *reprieve*. And

ylbrid

C c 2

there

there is no man, or woman in this place that belongs to God, but they can blesse God, and his Son Jesus Christ that by the Gospel the Lord hath *discovered* to them their *wretched* condition that they were naturally in. That is one thing.

2. The
wrong
wayes and
meanes
that men
use for sal-
vation.

A second instance is this, that the Gospel holds forth to sinners, all the *wrong wayes* that they goe, and all the *wrong meanes* that they use to save their soules; this is by the light of the Gospel. Man naturally is either *dead* in sin, or *asleep*; or if he be a little *awaked*, he takes a thousand wayes to goe to *heaven*, and none of them Gods way, none of them the right way. Every *carnall* man sometime or other, hath some *designe* in his head to save his soule: *one* man thinks to doe it by his *equity*, and *justice* in his dealing, and trading; another by his *hospitality*, and *charity* to the *poore*; another by hearing of *Sermons*, and performing of *duties*, as in the time of Poperie how many yeares did they spend, & spent their strength and time, and their money, and when all came to all, all was lost; all their ways were the wrong way to Heaven. Now, the light of the Gospel discovers all these *false wayes*, and shewes that you will come *short of the glory of God*, and the *salvation* of your soules; and will convince you that *There is no Name under heaven by which you can be saved, but only the Name of the Lord Jesus Christ*. Consider, is not this good newes that God should come first by the Ministry of the Gospel, and shew thee thy *wretched condition*; and then when thou hast spent thy *time*, and strength in *false wayes* to be reconciled to God, and to save thy soule, the Gospel comes and discovers all these that thou maiest go seek the true way?

Thirdly,

Thridly, the Gospel holds forth to poore sinners that there is a love, an eternall love, an infinite love in Gods breast to poore sinners before ever the world was made. You know in reason a man would think that God should bate such a one as I am, God foresaw what a creature I would be when I was borne, and how I have lived; and reason would think that love should proceed from something amiable in the object that should produce love, some beautie, or bauntie, as wee say: but God sees me to be wicked, and sinfull; and therefore reason would think God must damne me world without end. Now the Gospel comes to such a sinner, and tells him the case is otherwise, it is not so, poore sinfull man or woman, and though God hate sin above all things in heaven, or hell, yet God loved thee knowing what thou wouldest be; God knows the reason of it, we doe not, it is as it is said in *Deutrenomie*, *I loved thee, because I loved thee*. God hath an infinite, speciall love to thy poore soule, yet hates thy sin; from before the world was made, and the *Mountaines were brought forth*; *So God loved the world, that he gave his Son &c.* There was a love in God, out of which he gave his Son Jesus Christ to die for us. This the Gospel, and the Spirit of God in it, reveales to the poore soule, that when I was an emie to God; hee was my friend; when I hated him, he loved me; nay before I was, God had thoughts of an infinite, eternall love to me.

3. It holds forth Gods love to sinners.

Love of God

Then fourthly, the Gospel holds forth to a sinner, that as God had an infinite love towards him, so it was not a cold love that ended in nothing: but out of this love God would send his Son Jesus Christ into the world to save sinners; This is one maine principle of

4. Gods love fruitful.

the Gospel, that the Father out of his love sent his own Son, that was the Image of his person, the Son of his love, and delight into this world, to lay downe his life, and to die for sinners. Were it not for the Ministry of the Gospel we could never know this: how could we know but by the Gospel that the Lord Jesus Christ did come to die to save sinners? So God loved the world, that he gave his only begotten son, that hee that believes in him should not perish, but have everlasting life.

5. Christ came to work redemption.

Fiftly, breifly (for I doe but give you a few touches of instances,) it holds out to us that as the Father out of his love sent his Son; so that Jesus Christ actually, and really is come into the world, and took our nature upon him soule and body, and the infirmities of both, and sanctified our nature that he took, and in that nature became our Surety, a Publick person for us; our Advocate, a second Adam. That he was conceived, and born of the Virgin; and that he lived here, and so did the will of God, and fulfilled his Law; and conversed many yeares among men, and that therein while he did so, he gave us many blessed experiments of his love, and mercy to poore sinners, in healing the sick, in giving sight to the blinde, in raising the dead. And while he conversed among men, he taught, and discovered in a great measure the mysteries of his Fathers counsells to us, that else we could never have known, and gave us a holy patterne, and example of life, in humility, and patience, and diligence, and prayer, and thankfulness. All these things are good newes, and glad tidings to poore sinners; every part of them.

Then the Gospell tells us, that this Lord Jesus Christ

after

after he had walked among men for many yeares together, that then as a Publicke person, and second Adam, and our Surety, he did lay downe his life, and die for our sins.

6. Christ
died for us.
our sins
redeem'd

But you will say, Where is the good newes from that? Hence it is that poore sinners are reconciled to God, they are made friends with God. Hence it is that poore sinners are redeemed from all their enemies, sin, and death, and wrath, and curse, and hell; all these by the death of the Lord Jesus are removed.

Then the Gospel tells you that Jesus Christ, as hee died for our sins, so he rose againe for our justification, he rose againe from the dead the third day, whereby poor sinners are assured that they are justified and freed from all their sins, and whereby they shall rise to grace here, and their soules and bodies shall rise to glory hereafter with Christ, and whereby they shall rise out of all afflictions also in due time; For the resurrection of Christ is the ground of our resurrection out of afflictions in this world; and every tittle of this is glad tidings, and good newes to poore sinners.

7. He rose
from death
again

Then the Gospel tells you that after his resurrection he conversed with his Disciples, and not with the world, and that he met with his Disciples from one mountain to another, from one Towne to another, for a few dayes after, and there he made many precious Prayers to his Father for them, and for all that should believe in him; and there he gave them instructions, and directions how they should order the Churches of God, and Preach the Gospel to the end of the world.

8. Con-
versed with
his disciples

And
world sinners

9. Ascended into heaven.

And then you know the Gospel tells us that he went up into *heaven*, and from heaven, as soone as he came there, he sent his holy Spirit to us to unite us to Christ, to be our Intelligencer, to make known the heart of Christ to us, to lead us into all truth, to comfort us in all distresses, and to make intercession in us till we come to heaven, where he is.

10. Intercedes for us.

And the Gospel tells us this good newes that when he went to heaven he made way for poore sinners to come there, and that there he *intercedes for us*, and there *succours us*, and *pities us* when we are in the flesh as he was once.

11. Shall come to judgement.

Then the Gospel tells us that in due time he will come againe from heaven as he went, and bring a Crowne with him, and actually subdue all his peoples enemies, and give them the same glory that he hath, and they shall be one with God for ever as he is; he will come and take poore sinners to himselfe, that they shall be *where he is*, and *as he is*, world without end.

12. Gods Covenant.

The Gospel tells you moreover that all this love, and grace, and mercy, and salvation by Jesus Christ, here, and in Heaven, it is all made sure to us by an *everlasting Covenant*, sure & perfect in every point, as David saith. And this *Covenant* is sealed with the blood of the Testator, the Lord Jesus, that it might be sure: and he hath also sent *Pastors*, and *Teachers* to make known this Gospel; and he hath given the *seale of the Lords Supper*, and *Baptisme* to *confirm this Gospel*. Put all together, and from the first to the last, you shall not finde in the *Mystery of the Gospel* (if it be truely, and soundly opened) any fillable but what is wholesome, and comfortable, and sweet and glad tidings to the worst sinners.

Only

Only, to cleare it more fully to you, there are some objections that you may make: (for Beloved it were a happy thing if we did fully understand this Lesson, and fully believe it) therefore that it may sink into your hearts, I will tell you all that I know can be said against it.

One objection is, you will say, the Ministry of the Gospel is not so very good, because we poore sinners doe not heare any thing in it for the body; we doe not heare any thing in it of *honour*, and *wealth*; we see people as poor after they receive Christ as ever they were, and it may be poorer; and if God did mingle in the Gospel earthly things with heavenly, than it were good newes, worth the hearing.

object.
Concerning outward things.

Beloved, concerning that I answer but in two words. All the happinesse of this world consists either in *honour*, or *wealth*. As for *honour*, if you believe in God, if you receive Jesus Christ, the Gospel brings you tidings, that whereas now you are poore people that no body cares for, you shall be *Kings*, and *Queens*, as Christ is a *King*, so you shall be *Kings*, and his daughters shall be *Queenes*. Nay you shall be *Princes in all Lands*. You know earthly Kings are but Princes in their severall Kingdomes, as the King of *Spaine*, and the King of *England*, &c. But the Saints, for *honour* are *Princes in all Lands*. They shall binde *Kings in Chaines*, and *Nobles in fetters of Iron*; such *honour have all his Saints*. You must look on it (beloved) with a spirituall eye. And if there be any reallitie in that that they call *honour*, this is not a notion, but there is more reallitie in *spirituall honour* than in *Carnall*. Take carnall men that call you *honourable*, and *worshipfull*, and the like, you know all these are but words, and a

Answer.

Psalme 45.

Psalm 149.

Spiritual honour reall.

puffe of winde, when they are present : but they are *batefull*, and *bate* one another when they are gone, as the Apostle saith. But if a man receive Christ in the Ministry of the Gospel, there is true *honour* ; that is, such a man will be respected in the hearts of others ; not only in the eyes of God, and godly men, but in the hearts of the *wicked* : for in their hearts they will say, such a man is an honourable man, such a woman is an honourable woman, they will not do any thing against their consciences, and disobey Christ, they had rather die. Beloved there is more realitie in this honour ; you shall be Princes, and Kings, and Queenes.

Angels
waite on
the Saints

And then, you shall have *innumerable companies* of *Angels*, you shall be in as glorious a condition as they, and somewhat better, you shall have them to waite on you. You consider not this, because you settle not your selves to searech spiritual priviledges : you shall have an innumerable company of *Angels* to waite on you ; that is better than to be *Lords*, and *Earles*, that have an innumerable company of *Swearers*, and *drunkards*, and *whoremongers* for their serving men, that it were a great deale more ease if they could spare them, to be without them : but you shall have a company of *Saints*, and *Angels* to waite on you.

Saints
right to
outward
things.

And though the Gospel tell you not of outward riches, for Christ himselfe, saith, *The foxes have holes, and the foules of the aire have nests : but the Son of Man hath not whereon to lay his head.* Yet the Gospel tells you that you have so much title to worldly things, that *Godlinesse* hath the promise of this life, and of that which is to come. And that God will be a *Sun*, and a *shield* to those that feare him, and he will withhold from them nothing that is good. Is not that tidings enough of riches and wealth, when

when God will withhold nothing that is good? God will give food, and raiment, they have it by promise; wicked men have it by providence, as the *dogs*, and *fowles*, have it. Therefore, for all that objection this truth runs cleare.

But secondly, another will say, the Gospel indeed brings tidings of Christ, and *salvation*, but it brings tidings also of *afflictions*, and *persecutions*: the Gospel saith, *whosoever will live godly in Christ Jesus shall suffer persecution*. And Christ saith, *I come not to bring peace, but a sword; I come to set the father against the sonne, and the son against the father, & the mother against the daughter, and the daughter against her mother*. And saith the carnall heart I like not this newes, I love to be at peace with God, and all the world (as their phrase is.)

Object.
The Gospel brings persecutions.

Concerning that, though it be true that the Gospel brings *afflictions*, yet it is true the Gospel tells you that these sufferings of yours. In the first place they are *priviledges*, the Gospel tells you it is a peice of your happinesse to have them, 1 Cor. 3. *whether it be Paul, or Apollo, or Cephas, or life, or death. Death, what is death?* Afflictions are called *death*, In death oft, that is, *afflictions*; they are but little *deathes*, and one great death ends all; the greatest death is a *priviledge*, your *afflictions*, and *povertie*, and *reproaches*, will be a *priviledge*. How is that? You have it in Ro. 8. *They all work for good to them that love God*. For your good here, and your glory hereafter; for saith the Apostle 2 Cor. 4. *These light afflictions that are but for a moment, they work for us, an exceeding, exceeding weight of glory*. The English word cannot expresse it; compare it with Rom. 8. *The afflictions that wee suffer, are not worthy to be compared with the glory which shall be revealed*. The Spirit of glory riseth

Ans.
I. they are priviledges.

on you. The Lord doth you good by it for the present, and it *works* for a *Crowne of glory hereafter*; For this is a true saying, *if we suffer with Christ, we shall reigne with him*. Therefore though the Gospel bring sufferings with it, yet take them as the Gospel expresth them, they are *sweet*, and *good tidings*; they are priviledges to you, and will turne for your good here, and your glory hereafter.

2. They are moderated.

The Gospel moreover tells you for your fuller satisfaction that the Lord will *lay no more upon you than you are able to beare*. And he will be in the *affliction* with you, in the *fire*, and in the *water*; the Lord Jesus will be with you there, and in due time he will make you a way to get out. Beloved, put all together that the Gospel speakes of *afflictions*, and *sufferings*, construe them together, & you shall see that there is nothing in all that, but *glad tidings*, and *good newes*.

Obj. 3. The Gospel requires men to forsake sin.

I but saith another, the Gospel, (if it be Gospel that we use to heare from our Ministers) it is not good newes, for our Ministers preach against *Drunkards*, and *Swearers*, and *whoremongers*; and when I *swear* the Minister saith I shall never goe to *Heaven*; And he saith the Gospel will have a man *forsake his sins*, and *repent*, and the like, this is not good newes: it is good newes that God will save me, but it is not good newes that I must *leave my sins*, and all my wayes of pleasure that I am in. It is good newes that the Gospel will have me *saved* but it is not good newes that the Gospel will have me a *Puritan*, and be *purified*, and *purged* from my sins.

Ans. w.

Concerning that, it is very true that though the Gospel speak not properly against *drunkards*, and *whoremongers*, and *Swearers*; yet the Gospel saith that *drunkards* must leave their *drunkenness*, and *Swearers*, must leave

leave their *swearing* ; and the Gospel calls every man to *repentance*, from every sin, yet not withstanding that it is no bad newes.

First, take Christs Argument *Mat. 5. Doth thy right eye offend thee? pul it out and cast it from thee; doth thy right hand offend thee? cut it off, and cast it from thee.* That is as some interpret it, there are some sins that are as pleasant as the right eye, & as profitable as the right hand, and thou wer't better to cut them off: why so? *It is better to goe to heaven with one eye, than with two eyes to go to hell; and it is better to goe to heaven with one hand, than with two to goe to hell.* Is it not good tidings when a man is taught to make a good bargaine? is't not good tidings when the Gospel tells a man he must throw away his sinnes; and it is better to croffe himself a little in his lusts and goe to heaven, than to goe lusts; and soul, and body, and all to hell? Is it not good newes, when a mans house is on fire, if one come and shew him how to save a peice? It is better than to have all burned. Now the Gospel teacheth you to leave sin, and it is good newes, Why? I will tel you, because when the Gospel bids thee *leave sin*, it puts in thee a *new nature* that is contrarie to sin, to hate it more than hell, and the Devil himself, and then if God bid thee leave thy *sins*, it is the best newes in the world; as for instance, there are many men, and weomen I believe here, that if the Lord should say to them, as he did to *Solomon*, I will give thee *whatsoever* thou wouldest have in *heaven*, or *earth*, there are some in this place that would say, O Lord I would leave my *pride*, I would have a humble *heart*, and a heart that should not love worldly things, and a heart that should not be froward, and waspish. If the Gospel should leave the heart as the Law did, and

1. Leaving of sin profitable.

The Gospel teacheth to hate sinne.

bid you throw away your sinnes, and give no strength to doe it; it were bad newes: but if the *Gospel* give you a *new nature*, to hate sin, and when it bids you leave, it gives you power to take it away; it is *sweet*, and *pleasant* newes.

Object.
The Gospel requi-
reth dutie.

Another objection that others may make is, that the *Gospel* brings *tidings*, that when we receive Christ, as we must *leave sin*, so we must set on the doing of good, I must not be my owne Master, as the Minister saith, one while I must *fast*, and another while I must *pray*, and *teach* my *Children*, and my *Familie*, and this is a *hard* task, an endlesse work, I cannot beare it, to *pray* every morning, and evening &c.

Ans.
1. Not on
paine of
damnati-
on

I answer, this is good newes. Why? because in the first place, when the Gospel tells you any such thing the Gospel doth not bid you *doe* them, or else you shall be *damned*, as the *Law* did: but the *Gospel* saith thus, thou poore *drunkard*, or thou *proud woman*, here is a *gracious* God that hath *loved* thee, and out of love hath sent *Jesus Christ* to *die* for thee, and hath appointed his Ministers to make it known to thee: and here is *everlasting redemption*, and *salvation* by him, only because thou art a *sinner*, there is no other reason in the world; now thou art *safe*, *free* from *damnation*, and *hell*, feare not that, that is gone, *Christ* hath *died* to *reconcile* thee to God, and *Christ* hath *loved* thee, therefore obey him, if not thou shalt not be *damned*, that is done away already; Indeed the *Law* saith, thou shalt be *damned* for not doing it: but saith *Christ*, in the *Gospel*, I have *died*, and have *forgiven* thee thy *sins*, and if thou wilt be a *Willane*, & not respect my *Father* that hath *loved* thee, and I that have *died* for thee, so it is: but if thou wilt obey me, thou shalt be a good child,
Thus

Thus the *Gospel* speaks; now there is no bad newes, for me to heare of my dutie, to heare that the Lord *Jesus*, *Christ* commands me, when I see my *salvation* sure, I worke not for *life*, as those under the *Lam*, for the *Lam* is a *voyce of words*, it bids me doe this, or that, or I shal be *damned*; and if I went a little awrie, I should lose all my labour; no, I see my *salvation* is *safe*, *hell*, and *damnation* are shut out of doores, God is my *Father*, and I am his childe, I am in an *everlasting Covenant*, there is nothing in *Heaven*, or *Hell*, shall be able to *separate me from the love of God*. Now I am *redeemed from my enemies*, and without feare, as the Scripture saith, why should I not serve him, and studie to doe what he commands me?

Besides, admit the *Gospel* bids thee doe many things, the *Gospel* also gives thee *power* to doe them. It is not a *voice of words* as that on *Mount Sinai*, *Heb. 11.* that is, *words*, that had a *voice*, but no *power*; thou shalt doe *this*, and not that, but it gave no *strength*, and the people were not able to beare the word. for they were bid, not to commit *adultery*, not to *swear*, not to *steale*, and there was no *strength*, but a *voice*: But the *voice* of the *Gospel* is a *voice of power*, it is called *The day of Gods power*, the *power of God to salvation*; *The Arme of God*, the *strength of God*. Therefore whatsoever the *Gospel* commands, it gives a *sweet power* to the heart to doe the same, and then it is no bad newes. If a man bid me pay a *thousand pounds* for my neighbour, and give me a *thousand pounds* in my hand, it is *easy* to doe it. The *Gospel* bids me *deny my selfe*, and subdue my lusts, if it did give no *power* it were a terrible thing: but if with all the *Gospel* carry the Spirit of *Christ* into the heart and kill *sin*, and make me able to *deny my selfe*, then it is good newes.

Besides,

2. The Go-
spel gives
power to
do what it
requireth.

3. Gospel
duties few
and easie.

Besides, the *duties* that the Gospel bids me doe, they are few for number, and easie for nature; and for the end of them, it is not for *life*, and *salvation*, that is safe, there is no danger of that; and there is a *Spirit* to them And also there is a *sweetnesse* in Gospel obedience, that there is nothing on this side *glory*, so Pleasing to the soule that hath believed, as obeying of *Jesus Christ*, Ro. 6. *You have your reward in holines*. Godly men say that this is the meaning of it, that *holiness* is a reward to it selfe; the doing of good things is a reward to it selfe. To say nothing of the reward hereafter, that there is a Crowne of glory, your labour is not in vaine in the Lord. You that work for him: but the very doing of Gospel dutie with a Gospel spirit, it is no other than meate, and drink. Our Lord Christ Job. 4. when he was hungrie, and thirstie, when hee was wearie; one would have thought he might have done many things more pleasing, than to be teaching a fillic woman; when they came with meate, hee would not leave that that he was doing, *I have meate* (saith he) *that you know not off*; who gave it thee saide they? Saith he, *It is my meate, and drink, to doe the will of him that sent me*. So, when wee have the heart, and the nature, and the spirit, of Christ, it will be sweeter than meate, and drink, out of love, to do any thing that *Jesus Christ* commands us.

object.
The Gos-
pel re-
quires
Faith.

Againe, it may be, some man will say, the Gospel for the most part brings good newes: but there is one thing in the Gospel that me thinks is no good newes to poore sinners; saith a poore soule, the Ministers use to preach, and to tell me, that the Law saith, *doe this, and live*; and the Minister tells me, that the Gospel saith, *believe, and live*; he saith that there shall be all happinesse, and good to me, if I believe; and saith the poor soule,

soule, for my part it is as possible for me to keep the *ten Commandments*, as to *believe*, and the Ministers say, that there is no good thing in the *Gospel* that I can partake of except I *believe*; I would like it well but for that one thing, I would, but I cannot *believe*.

To answer this, if the *Gospel* held forth Christ, and salvation, upon *believing* (as many oft preach) it were little better tidings than the *Law*: for it is as easie for a man of himselfe to keep the *ten Comandments*, by *obeying*; as to *believe* of himselfe, to *have faith to receive Christ*: Therefore, that is a misunderstanding of the *Gospel*, the *Gospel* saith not *bring faith with thee*, and then here is all *grace*, & *salvation*; No, for whence should I have *faith*? *whatsoever is of the flesh, is flesh*; and what is of me is *flesh*, and abominable to God; therefore the *Gospel* expects not that any sinner should bring *faith*, for he hath it not; nay, it is a *sin* to endeavour to have it of *himselfe*: But the *Gospel* as it brings salvation, so it *breeds faith* in the heart of a sinner. The same word that *makes known* salvation, the same word *breeds*, and *begets faith* in the heart to receive it. That God that gives his *almes* to us, gives a *purse* to carry it: that God that gives *Physick* to a poore soule, will give a *hand* to receive it. It were strange if God should expect *faith* from a poore sinner, whereas, for ought I know, and learned men hold, that *Adam* in innocencie had not the *faith* that we are justified by; and for ought I know the *Angels* in heaven have it not; and whence should a poore sinner have it? It is God that gives *repentance* to *Israel*; and God is the *author*, and *finisher* of our *faith*. Heb. 12. And in *Philip*. 1. It is given to you to *believe*. Therefore, when I heare of *grace*, and *glory*, and

Ans.
The Gospel breeds
faith.

salvation by Jesus Christ, I must not consider where I shall have a *vessel* to carry it home, where I shall have *faith* to receive it: but it carries the *vessel* with it, and I goe, and take the promise, and by the holy Spirit that same *Gospel* that brought the *grace* will work *faith*, or else, it were as harsh as the *Law*. Therefore never stand off about *faith*: for he that gives *grace*, and *salvation*, will work *faith*.

Object.
Discipline
and go-
vernment.
in the Go-
spel.

Againe, it may be objected by some; wee confesse that the *Gospel* is good newes, and blessed be God it is performed also. But it seemes that there is in the *Gospel*, or annexed to it a *discipline*, or a *government* whereby wee shall be ruled; thus saith one, thus saith another; and if we receive the *Gospel* of Christ, we must receive the *Government* of Christ say the Ministers, and wee feare that will be no good newes to our poore soules.

Ans. Two
wrong go-
vernments
since
Christ.

As for that, in few words as I am able, I confesse (Beloved) that in, or with the *Gospel* of Christ, there is a *Government*, or there is a *discipline*, that may (in a sense) be called an *externall* discipline over the Saints or people of God. And it is true that all the governments that have hetherto been in the world, since our Lord Christ went to heaven, men have called them the *Governments* of the *Gospel*, and fathered them upon Christ, and the *Gospel*: and truely if they had been so indeed as men pretended, that is, if those kind of *governments* that wee have had, had been part of the *Gospel*, surely than there had been a great deale of *bad* newes, and *heavie* tidings in the *Gospel* of Jesus Christ. As for instance; There have been but *two* great *governments*, or *disciplines* (if I may use that word) in the world since our Lord went to heaven,

The

The one was *Papacie*.

The other *Episcopacy*.

Wee have been governed either by the *Pope* that *Papacie* stiled himself, the *Successor of Peter*, and the *Romish* *Episcopacy*. Governour, or by *Episcopacy* in latter yeares, in many parts; though *Papistrie* made the greater stirr in the world. Now these two differ in *degrees*, otherwise they are of the same kinde. And if these were the government of *Christ*, and the *discipline* of the *Gospel*, we may well say, there hath been *sad tidings*, and *heavie newes* from the *Gospel* for many yeares. Give me leave to instance in a few substantiall things in these two Governments.

Evils in both governments.

This was one thing that was in both these Governments; The *Ministers*, (such as they were, by what titles soever they were stiled; for they had many sorts) they took all the power of governing, and government wholly, and solely into their owne hands; they called themselves the *Church of God*; we must looke to the *Church*, that is, the *Bishops*, to their lawes, &c. They called themselves the *Clergie*, that is, *Gods inheritance*, as the word in the Originall signifies. True it is, there is a power, a sweet *Gospel power* in the *Ministers*, that is somewhat peculiar from the people: But to take all power into their owne hands; and to leave the people, and call them the *laity*, the *drasse*, the *vulgar*, to leave them as *vassalls*, and *slaves*, and to call themselves, the *Clergie*, and the *Church*, and the like: If this had been *Christs discipline*, there had been some *hard*, and *heavie tidings* in the *Gospel of Christ*.

I. Concerning their power.

Secondly, as they took this power into their hands, so they used this power as *Lords over Gods inheritance*,

2. Their
Lorl dlines
in two
things.

contrary to the command of Jesus Christ 1 Pet. 5.
4. *You shall not Lord it over Gods inheritance.* Now
you know they were Lords, that will appeare in two
things.

1. In im-
posing
lawes on
mens con-
sciences

First, they made Lawes upon the consciences of men,
besides the Lawes that Jesus Christ made; you know
they had their Synods, and their Convocations, and their
great Councels, and the like, and there they would have
Canons, or Lawes every time they met for the
consciences of poore Saints; This was no good
newes.

2. In forc-
ing men to
obey those
lawes.

And then forcing men to over those lawes that
they had made; as they had made a law that people
should not goe out of their Parishes; they must every
one heare his owne Minister, though it may be he was
an Ignorant, drunken, dumb, prophane wretch, and if they
did not, they were forced, and compelled to doe it,
Beloved, this was not according to the Gospel of Jesus
Christ: for if it had, surely it had been no good
newes

3. Forcing
Ministers
& Officers
on the
people.

Thirdly, in the second Government that we have
had hetherto, they imposed Ministers, and Officers
upon the people, the people never had yet liberty
under these two Governments, to choose men accord-
ing to Gods own heart, that would feed them with know-
ledge, and understanding: but such as the Bishops sent
they must receive, whether they were good or bad,
they must take them as they found them; and those
usually were either Ignorant unlearned men; or pro-
phane unsanctified men, and these were sent by them
as Lords, and the people were forced to receive
them.

Then fourthly, in this government, all the power
which

which they had (which they took all to themselves) 4. Their power exercised against the Saints and people of God, either as *Schismaticks*, or *Lollards*, or *Heretiques*, or *Puritans*, or the like; either for doing that that was good, or for things that were trifles, according to their owne judgment. For doing that which was good, for *fasting* and *praying*, for *meeting* to teach one another, and to seeke the Lord, these were called *Conventicles*. Or for trifles that they in their consciences held *indifferent*, as the wearing of the *Surplice*, and the *Crosse* in baptisme; they themselves said they were indifferent things, and trifles, and yet men must be silenced, and people banished beyond Sea for these things. This government wee have had, and there was little good newes and glad tidings to the soules of the poore Saints from all this.

Fiftly, they did *restraine* the Spirit of God in the Saints both in *preaching*, and *praying*. In *preaching*, the Ministers were tied, they must preach *such*, and not *such* things, and they must be in danger to be *fined*, if they did not keepe to the *houre*. And for Prayer, when it may be the poore Ministers soule was full of *groanes*, and *sighs*, and he would have rejoyced to have poured out his soule to the Lord, he was tied to an old *Service-Booke*, and must read that till he *grieved the Spirit of God*, and dried up his owne spirit as a chip, that he could not pray if he would; and he must read it for an hour together, and then it may be come in to the Pulpit: but his spirit was gone.

Againe, they backed all their *lawes* with the *secular power*, and *punishments*; they never rested till they had twisted their owne lawes, with the *secular lawes* the power.

the *Civill* lawes of the Land. Every law of theirs was steeld, and backed with some *Civill* severe law, to *confiscation* of goods, or *imprisonment*, or such a *fine*, to the *cutting off* of eares, the *slitting* of noses, the *burning* of cheekes, to *banishment*, yea to death it selfe; as you know how many precious Saints of God (even by those that pretended the government of Christ, and his discipline) were *burned* in *Smithfeild*; and how many suffered strange *torments*, and *punishments*, yet their persecutors pretended the *discipline*, and *government* of Christ. I give you but a few instances; These were the governments we have had hether to, for thirteen, or fourteen hundred yeares, either from the *Pope*, or the *Bishops*, *Papacie*, or *Episcopacie*. And truly Beloved, there is not a title of good names, or *glad tidings* to the hearts of holy Saints, and tender consciences in all this, as your selves may judge.

Now what we shall have the Lord knows I know not, but only thus much I say, that what ever it will be, if it be according to these straines that have been heretofore, than I confess, there will be a great deale of *heavie tidings*, and *hard newes*, even in the Gospel of Jesus Christ; if men call it Gospel, or any thing belonging to it. For my part, as I am wholly ignorant what *Government* men will set up and call it Christ's, right, or wrong; So I am not ignorant of the feares, and *jealousies* that are in the hearts of godly people of this, and that thing: but be sure, if it be the government of Jesus Christ, and his discipline, there will be nothing but good names, and *glad tidings* to the *bonestest* heart, and *tenderest* conscience; and if it be not such a government, it is not of God; for I have proved plainly, that there is nothing in the Gospel of

of Jesus Christ, but *good newes*, and *glad tidings* to the worst of sinners. But if it be a government that I shall be compelled against *conscience*, and my goods *confiscated* for this, or that trifle, this is not according to the Gospel; for there are none of these terrible things in the Gospel of Christ, it is all sweet.

I will give you but one instance, and passe it over; In the government of Christ according to the Scriptures, the *two* worst, and *harshest* things that you shall finde there, you shall see clearly that they are good things, and good newes for a poore Christian to have them set up over his soule.

The two worst things in the Gospel good newes,

As first of all, you know that in the Gospel, the *1. Reproofe* government or discipline, call it which way you will.

We finde in some cases that the Lord Jesus, will have us not only *comfort*, and *exhort*, and *teach* one another: but in some cases he will have us *reprove* one another, and have our Ministers *reprove* us also, but in *love*, and *tendernes*. This is one of the harshest things; and

Benefit of Gospel reproofe.

this if you look right on it with a *spirituall* eye, truly it is *glad tidings* for a poore Saint, when he hath forgot himself, by the violence of some *lust*; Then for a sincere hearted Brother, or Sister in the spirit of *meeknes*; and *love* to *reprove* him, and set his bones in joynt. You have some of you found in experience that a *sweet*, and wise reproofe hath been as *pleasing* to you as any *Sermon* of consolation that ever you heard.

And therefore you see in Scripture how the Lord sets downe *reproofe*, that you may not be affraid of it *Levit. 19. 17.* he tells you that *reproofe* is an argument of love, *Thou shalt not hate thy brother in thine heart, but rather reprove him.* It is an argument of love. A man that *reproves* another *wisely*, and *meekly*

he

he loves him : for otherwise his poore soule is going in the way towards hell, from God, and fellowship with God, going on in sin. Now a man that reprove him he brings him backe againe from sin, and that stranges from God that he was in a course to run in to ; therefore I say , there is no such evil in reproofe.

Besides, the Scripture saith it is a *precious* thing *Ps. 141. 5.* *David* saith *Let the righteous smite me, and it shall be as balme, it shall be a kindness; let him reprove me, and it shall be an excellent oile, it shall not breake my head.* It shall be as excellent oile, or balme to heale his soule. Reproofe is called a *profitable* thing also, *a Tim. 3.* *The Scripture is profitable for instruction, and reproofe, &c.* If reproofe were an evil thing, one could not say that the Scripture were profitable for such an end.

It is a great judgment of God, when God casts a man into such a condition that no body will reprove him. It is a thing that I am many times affraid of, truly almost to trembling, least a man should so carrie himselfe to the Saints, and so estrange himselfe that they will not reprove him; O, it is fearefull when a man stands on his owne bottome, and on his owne leggs, that men shall say, there is a Professor, he is so proud, and so foolish that none will reprove him. Saith God to *Ezekiel*, *Thou shalt not be a reprovor to this people ;* and in *Hosea 3.* *Let no man strive, or reprove another.* Why so ? saith the Lord in the end of the Chapter, *Let him be as a backsliding heifer, Ephraim is joyned to Idols, let him alone.* It is a pitifull thing when God shall leave a man as a heifer, that is turned into the meadow to graffe, let him alone. They used to plow with

with *beifers* in those dayes as we doe with *horses* and *Oxen*, and the *horses*, and *Oxen* are called from the *house* to the *Plow*, and are driven and beaten: but when the *Oxe* is turned to *grasse* to be fatted, let him alone, he lies downe, and riseth when he will; so these people were so wicked, that no man should reprove his brother, but he should be as a *lambe* in a fat *Pasture*. So that *reproofe*, that is one of the hardest things in the government of Christ in the Gospel, it is a good, a precious, and profitable thing. It is a great judgment to be without it: therefore though that be used, the doctrine holds true, that there is nothing but good newes, glad tidings in the Gospel of Jesus Christ.

There is another thing, that is, *Excommunication*, ^{2 Excommunication.} cutting a man off from the people of God, or delivering him up to Satan. A man may say that is a terrible thing; It is terrible as I said before, when there is secular punishment with it, confiscation of goods, and losse of estate, and freedom: but according to the Gospel of Christ you shall see, that even the delivering men up to Satan, Christ Jesus intends it in love, for the good, and salvation of their soules; It is harsh, but it is good newes, 2 Cor. 5. saith the Apostle, In the Name of the Lord Jesus Christ when yee are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such a one unto Satan, for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus; speaking of the incestuous person. If men will be so wretched as to sin grossly, the Lord Jesus hath ordered that such a man shal be delivered to Satan; for what? that he may be damned, and to bring him to hell? No, for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. And truly Beloved,

I have seen, more than one that have *blessed* God for that Ordinance, that have been brought to *humble* their soules, and *sweetly*, and *closely* to walk with God againe, by the blessing of God on that Ordinance. Now I have told you the worst in the Gospel, either *reprooffe*; and that but upon *great* occasion; or else *delivering to Satan*, and that must be upon *extraordinary* occasion; yet both are *sweet*, and *profitable*, and *precious* for the good of the soule; Therefore the truth of the Doctrine holds cleare to you, that there is nothing in the Gospel, look which way you will, but *good newes*, and *glad tidings* to the worst of sinners.

Object.
No peace
to the
wicked;

There is one objection more, and so I proceed to the Uses. Some body may say out of the Prophet *Isaiah*, *There is no peace to the wicked saith my God. Isa. 57. ult. And Isa. 48. 12. The wicked are like the troubled Sea, when it cannot rest, whose waters cast out mire, and dirt.* The Prophet seemes to comfort the godly, but wicked men have no peace: then a man may say; how doth this stand with your Doctrine? you say that the Gospel holds forth *peace*, and *glad tidings*, and good newes to *wicked* men, even to the worst of sinners.

Ans. three
Wayes.
I. It is rather
Law
than Gos-
pel.

The are three wayes to answer it, in few words.

The first is, that however *Isaiah* was in a sort an *Evangelicall* Prophet, and spake many things of Gospel by way of Prophecie; he saw things for *us*, and not for *himselfe*, as *Peter* saith; yet these kinde of expressions are more properly *Law*, than *Gospel*; for it is certaine there is no other language in the *Law* but that, *there is no peace to the wicked*; Transgresse once and be damned for ever: but the language of the *Gospel* is
contrary,

contrary, it comes and gives peace to the wicked, and justifieth the ungodly, he preacheth peace to them that are neere, and to them that are afar off; And who were they? The Gentiles that were emphatically sinners: are we not Jewes (saith the Apostle) and not sinners of the Gentiles? Therefore this was rather Law, than Gospel.

Secondly, there is no peace to the wicked, or to sinners, saith my God. You may understand it also in this sense, that the Lord will not make any peace with sin, though he send messages of peace, and reconciliation to sinners; though God be reconciled to a sinner, hee will never be reconciled to sin.

2. God will not make peace with sin, though hee doth with sinners.

But the third, and last, and most proper as I take it is this, There is no peace to the wicked, saith my God; that is, there is no peace to men that continue in sin after Jesus Christ hath been offered them, and they have refused him, then there is no peace to them. Observe for it is a thing of great concernment: it becomes not a Minister of the Gospel by any meanes to pronounce, wrath, and curse, or damnation to a sinner, quia a sinner, as a sinner, he is not a Minister of the Gospel, if he doe, he is a Minister of the old Testament, that saith, here comes a drunkard, eonompie, because he is a drunkard God will plague him, and damne him; this is the language of the old Testament.

3. No peace to men that continue in sin under the Gospel.

But you will say; will you speak peace to drunkards, and sinners?

Object.

Wee speak judgment, and curses, and damnation to them, when once wee have first offered Christ, and they refuse him. And for this reason, and no other according to the Ministry of the Gospel, I am to pronounce, damnation, and curse, to wicked men, because

Answer 1
How judgments are pronounced against sinners.

they *refuse* Jesus Christ : because they doe not *believe* in *Jesus Christ*.

Quest. You will say, is it absolutely *evil* for a Minister to speak against *drunkards*, and *swearers*, and *whoremongers*, and to say the curse of God will fall on them, &c.

Ans. Continuance in sin a signe of unbelieve.

No; Why? because I speak against a *drunkard*, not properly because he is a drunkard, but his *drunkenness* is a signe that he continues in *unbelieve*, and so hath not received Jesus Christ : So we are to understand the Scriptures. There is a *drunkard*, a *Sot*, a *jeerer* of godliness, I say the *curse* of God will come upon him, and the *damnation* of hell is ready to overtake him; why? not because he is properly *such* a one, but because those are signes that he is an *unbeliever*. When God shall come to judge the world; There are people that he will judge *eo nomine* because they are *drunkards* he will throw them to hel, as those in the Mountaines of *wales*, &c. Because they have but a little *light*, and they did not follow that, they shall be *condemned*, and the *heathens* shall be *condemned* for their *ignorance*, &c. But under the Gospel all are wrapped up in *unbelieve* : So that this is the pin of Heaven, or Hell, the very wards that opens, or shuts, that you be believers, or unbelievers. But I will not stand longer on that.

Now I proceed to shew what profit we may have by this Doctrine, by way of Application.

use 1. There be divers speciall Lessons that I would have you learne hence.

To learne that in the Gospel salvation is offered to sinners.

The first is this, that this truth that I have now taught you, it is the *doore* of the Gospel, the very *entrance* into *Christian Religion*; the first *stone* as it were

in

in the Christian building in the Profession of Religion, in Gospel Profession. There is a kinde of devotion and Profession, but it is not built according to the Gospel: but if you would walk according to the Gospel learne this lesson first, that is, that God gives *life*, and *salvation* through Christ to *sinners*, as *sinners* though they be *hard hearted*, *backsliding*, and the *chiefe of sinners*, yet as long as they be *sinners*, and but *sinners* they may alway looke upon *Jesus Christ*, and *salvation* in his hand to be bestowed on them. This is a truth that thou must learne, and be taught. it of God, or else thou canst not goe one step into the Profession of the Gospel; for (beloved) till you know and learne this, you will be like men in the *dark*, you will be *groping* for Christ Jesus, but you will never be *grafted* into him, you will never be *knit* to Christ. I say this is the first step to Religion to understand this truth aright, that the Gospel brings *glad tidings* of salvation to be given to the *worst of sinners*: therefore though I see no good in me at all whereby I might receive *good newes* from the Law, and though I doe not see that I am a *humbled* sinner as such a Preacher teacheth, or a *believing* sinner, or a *broken hearted* sinner, as another Preacher saith, yet I say I am a *sinner*, and a *sinner quasi*, a sinner is the proper object of the Gospel. You will be off, and on, and never be knit to Christ, but will be as a *bone* in and out till you come to that; for if you goe and lay hold on Christ any other way, in any other consideration, that you are *humbled* sinners, or *broken hearted* sinners, or *mortified* sinners, as soone as ever temptation tells you that you are not *humbled enough*, you will be *gone* againe, the *bone* will be *out* of joynt againe, and so you will be

Unaffected-
nesse in re-
ligion
whence.

as a reed tossed of the winde, you will never be fastened to Christ; whosoever holds Christ upon any qualifications on his side, must let him goe one time, or other. As for instance, if he thinke the Gospel be directed to broken heartednes, and he can weep at a sermon, to morrow his heart may be hard, and then hee thinks, he is a devill that was but now a Saint. Therefore many Christians after many yeares Profession of Religion never felt their soules knit, till God rightly, and truly taught them this lesson: but then they were knit to Christ, and their soules were never in and out, they were never loose more; because they were able in all temptations to retreat to this truth as a refuge. For let the devil tell a man he is no Saint, the soule can say, I am a sinner; if the devil say, thou art an hypocrite, I, but an hypocrite is but a sinner, I am a sinner still, though I be not a broken hearted sinner; so let the devil, and hell say what they will, they shall never beat him from that refuge; And saith the soul being a sinner I am the proper object of grace and life, and salvation in the Gospel, and though I have no comfort as a Saint that I am in the Kingdome of Heaven, yet at least I have comfort that I am a sinner, and I may be there: though I have no comfort that I am in, yet I have comfort that I am neare, and the doore is open; though I be not a Saint I am a sinner, and if I have no reall interest in Christ as a Saint, yet I have interest in the promises of Christ as a sinner; and though I cannot serve God cheerfully as a Saint, yet I will serve God as comfortably as I can, as one that may be a Saint. In Matth. 13. It is said of the Merchant man, he found the feild wherein was the treasure, he rejoiced. I remember a worthy man of this countrie, he saith, hee rejoiced

rejoyced not that he had found the *pearls* the *treasure*: but he rejoyced that he was come neare a good *bargaine*, he was come to the *feild* where it was; so though I be not assured that I am a *Saint*, yet a *sinner* may rightly receive this truth with joy as a *sinner*, because he is *neare* a good *bargaine*.

This is the reason that you have many Professors that mislearne the first *principles* of religion of which this is the greatest, they will never doe any thing for God but when they are *assured* of their *salvation*, if there be the least doubt that the *work* of *grace* is not *right*, they *mope*, and will doe *nothing* for God, but *wex*, and *fret*, and *tug*, and when their *qualifications* are gone that they builded on, then they think they are *hypocrites*, and *dammned* creatures, and God shall have no service from them; when other people that it may be have not fully *assurance* they are *Saints*, not one day of three in the whole yeare, yet there is a current, and streame of *obedience*, and *love*, and *delight* in God in some *measure*, and they goe on *constantly*, though not so strongly, *doing* and *suffering* his holy will; Why? because they have learned the Gospel aright, they obey God in the notion of *sinners*; saith the soule, I see a great deale of *love* in God to poore sinners, and the Gospel containes nothing but *glad tidings* to sinners, and though I have nothing in *me* that may make me the childe of Christ, yet the way is *open*, therefore, I will *goe on* with the *work*, let him doe what he will. Thus the soule is *knit* to Christ that come what will, it will never be beaten off from Christ. I never knew my owne soule *knit* to Christ till God had *taught* me this, but it was off, and on, as a bone in and out, a *Saint* to day, and an *Hypocrite* to mor-

Many doe
little for
God, why.

row,

row to call God *Father* to day, and *Enemy* to morrow. The Gospel is directed to a sinner, *quasi* a sinner, not as *this*, or *that* sinner, but as a sinner; there is the object of salvation. This makes a Saint I say go with *constancie*, if I cannot goe to *Christ* as a Saint, yet I can as a sinner; so he hath something that keeps him that he is not as many Professors, that are ready to *kill*, and *hang*, and *drowne* themselves, because they see the Gospel is made to Saints, and they see they are not Saints, then they are in a worse condition than sinners. Learne this you that are Professors of Religion, that are in and out, that have spent ten, or twentie, or thirtie yeares, and your soules are not *knot* to *Christ*, begg of the Lord to teach you this lesson.

use 2.
To labour
for a perfect
spirit
of adoption.

The next Lesson that I would teach you from the Lord is, that this being so, that in the *administration* of the *New Testament*, or the Ministry of the Gospel, there is nothing but *glad tidings* no object but what is *amiable* and *good*; then all you that have received Jesus Christ, let me exhort you to this, labour to get up in you a *perfect* spirit of *adoption*, my meaning is this, you know there is a spirit of *adoption*, and a spirit of *bondage*, the spirit of *adoption* is a *frame* of heart, a *temper* of spirit like that of a *child* to his *father*. And you know it is ordinary with the Saints, that they have a little adoption, they can cry *Abba* father, a little, and *low*, and at *sometimes*: but there is a *great* *deale* of the spirit of *bondage* mingled with it, there are *sometimes* *feares*, secret *whisperings* in the heart, *thou art not right*, *Christ* is not *in* thee; if he were it is impossible thou shouldest be so weak, and so easily *overcome*, and there will be some *flaw* in the heart, and *soakings* in of *guilt*, that will eat out a mans peace, that

that sometimes he shall call God *father*, and another while he will look *strangely* upon God, and be *afraid* to come to God, and be *loath* to goe upon his knees before him, and be glad when he is got out of his *presence*; there is a spirit of *bondage* mingled with the spirit of *adoption*. Now in the *New Testament* wee should labour for a *full* spirit of *adoption*. What is that? that is, that there may be nothing in my heart towards God, but pure *love*, because in his dealing to me there is not a syllable but *love*, and *grace*, and *glad tidings* to me, and my heart and life should be answerable. For the reason of all the horreur that you finde in your hearts, and all your feares and troubles that arise there, they are from this error in your mindes, this opinion that is not quite rooted out, that there is in the Gospel administration some *ill*, and *bad* tidings, there is some *love*, and some *hatred*; some *mercy*, and some *wrath*; you think that it may be God is your *father*, and it may be he is your *emie*, and that because you have sinned he will damne you to hell. This is naturall, and ordinary. Now if you were convinced that there were *nothing* in the Gospel since our Lord Jesus is gone to heaven, and is at the right hand of his *Father*, there is *nothing* in his *dispensation* but *love*, and *mercy*, and *no* wrath; *hell*, and *damnation*, and *sin*, &c. are all thrown away, and if I be perfectly *righteous*, and perfectly *justified* from all my *sins*; if I have the *spirit* of Christ given me, and am *one* with God for ever, by an everlasting *Covenant*, and shall have *life*, and a *Crowne* of glory for ever, and my *sins* shall not be laid to my charge; O, what a *cleare*, and *sweet* spirit should I have in Gods service! and not a *muddie*, and *dogged*, and froward *spirit* that ariseth from *guilt* soaking into the soule. When I view this

Full spirit
of adopti-
on what.

Feares, &
horrours,
whence.

truth over, and pull it by peice-meale, and see that there is no gall, nothing in the *Gospel*, first, or last, but what is *amiable*, and *beautifull*, and *blessed* newes to *sinners*; then there should follow this consideration, why should there be any thing in my heart, and spirit towards God, but *amiable* thoughts, and *love*, &c? why should there be any of those coares of *unbeliefe*, and *distrust*, and *feare*, and *horroure*? Those mixtures of *adoption*, and *bondage*? Why should there be hellish *feares*, or *guilt* in me, since there is no *wrath*, nor *anger* at all in God? Why should not the carriage of my heart be *clear* towards him, as his is in his Sonne, by the *administation* of the *Gospel* towards me?

Labour for a *perfect* spirit of *adoption*, that you may not have any of those *bubblings* of *bondage* in your spirits that now over take you, and are *twisted*, and *woven* with that *little adoption* that you have. For, who is there among us to this houre, but when he comes before the Lord, and hath a little *smiling* in his soule to see his *favour*, and a little *joy*, and *delight* to come at him; and yet there is some *feare*, and *trembling*, as *Peter* when he was on the *waves*, and what if God will not *receive* me? &c. Therefore studie to keep up the spirit of *adoption*. It is a hard thing to keep up the temper of a *childe* in the soule, especially, when God lets a man fall into *temptations*, and *folly*, and *weaknesse*, &c. But though it be hard labour to keep up that temper, at least thus much, that thou never come to so low a condition (which was the prayer of one that was a good man) wherein thou canst not with a full *mouth*, and with a cleare *heart* call God *father*, and thee his *childe*, though the *unhappiest*, and *unworthiest* *childe*.

childe. If thou come below this, if thou call on God with *fear*; and canst not cry *abba, abba*, that is as much as *daddie, daddie*, as our babes use to say, if thou doe not come so high, thou art *spoiled*, and *undone*, desire God to teach you this Lesson also.

Thirdly, if this be so that the Ministry of the Gospel is all glad tidings to the worst of sinners; then I appeale to you all, and let every man put his hand upon his owne breast, and if this be a truth (as I hope it hath been cleared) you shall all be your own judges; how just will the *damnation* of that *sinner* be that will not *receive* the Gospel. If there were in the Gospel *ridged tidings*, *sad newes*, (as people are apt to fancie to themselves) then it were no wonder if one *persecuted* it, and another *despised* it, and another *neglected* it, and another turned it into *wantoness*: But when it comes in such a streame that there is nothing but *love*, and *light*, and *salvation*, and *grace*, and all *freely laid* down at the feet of a sinner for his *receiving*; nay, he shall have *power*, and *grace* to receive it; he shall have *salvation*, and a *vessel* to carry it in; judge how *justly* thy *damnation* will be in the last day, man, or woman, whosoever thou art that settest thy telfe against the Gospel, and wilt not *receive* salvation.

The damnation of them that refuse the Gospel just.

This is the reason why *damnation* comes out so rife in the *new Testament*, it is scarce ever mentioned in the *old Testament*, that I know of *damnation* is not mentioned in the *old Testament*, nor *hell*, but as it is taken for the *grave*, &c. But when *grace*, and the Gospel, and *life* comes, *damnation* comes at the heeles of it; How can yee escape the *damnation* of *hell*? Then comes the *worme* that never dieth, and the *fire* that never goeth out. The reason is, because then *damnation* is proper. Then

Damnation mentioned frequently in the new Testament why.

when a man will not receive *salvation*, not because he *cannot*, no man is damned because he *cannot* receive Christ: but because he *will not* receive this *salvation*, and *grace*. Therefore saith Christ, *Mat. 28. Goe preach the Gospel, he that believeth shall be saved, he that believeth not shall be damned.* That is, saith that godly Dr. Preston, go tell every wicked man this good newes, that Christ hath brought *salvation*: But it may be they will not believe what we say to them, there is no more in the long and short, but in a word tell *them* they shall be *damned*. That is the reason in *Mat. 22.* where the Ministry of the Gospel is compared to a feast of dainties, and *one* slights it, and *another* despiseth it, and *another* rejecteth it; and when the Master of the feast came it is said, he found one without a *wedding garment*, and that the man was *speechlesse*; he was as a man saith Beza with a halter about his neck, say hee goe, *Binde him hand, and foot, and cast him into utter darknesse, there shall be weeping, and wailing, and gnashing of teeth.* He was *speechlesse*, he had *nothing* to say. and truly, I have had more experience lately, than ever I had in my life, I saw a man that was accounted all his life a professed *Athiest*, and I was with him in the roome when one in the company opened the *Gospel* from one end to the other (as I have endeavoured in my poore abilitie to doe now) and all the riches, and the *salvation* of it, how *free* it is, how there is no *core*, nor nothing but what is *amiable*; Saith the man when he had done, *judge yee, will yee not think it just if yee be damned, if ye will not receive, and obey this?* Saith he it is so, I deserve to be *damned* without *mercy*. Consider this, you will say so too, you will be made to *confesse* how *just* your *damnation* will be for *refusing*

sing it. If there were any thing in all this that were *harsh*, and *cruell*, and *rough*, and *ridged* it were somewhat: but when God hath cast the Gospel into such a *mold*, and *way* that every thing *smiles*, and all is *roses*; and yet a *wretch* shall go and *persecute* it, and *slight* it, and *neglect*, and *despise* it, I leave such a man, let him judge *himselfe* at the last day *worthy* of *damnation*: for he shall have *judgment without mercy*, that *rejecteth* this *mercy*; When men have this *mercy* without *mixture* of *judgment*, it is fit that those men should have *pure judgment* withour mixture of *mercy*.

This is the reason that the Lord *laughs* at mens *destruction*, Pro. 1. *when it comes as a whirlwinde*. Now wee must understand that God doth not *laugh* at any mans *destruction*, as a transgressor of the *Law*, for he hath cast himself into a *necessity* of *sinning*, and hath *damned* himself, and he cannot help it. And God will not *laugh* at the *destruction* of the *Gentiles*, and *heathens* that have not heard of the *Gospel*: but when God comes by his *Ministers*, and *opens*, and *unbowels* all the *mysteries* of the *Gospel* to people, and hath laid all before them clearly, yet then for people to *love darknesse* rather than *light*, and to continue *drunkards* and *whoremongers*, and *swearers*, and *villanes*, and *jearers* of Gods people, and *laugh* at his *Ordinances*, this makes the Lord *laugh* at their *destruction*. I beseech you therefore, all you that yet never received the *Gospel* of Jesus Christ, consider what I have said.

Whose destruction
God
laughs at.

In the fourth place, if the *Gospel*, and the *Ministry* of it be *good tidings*, and *glad newes* to the worst of *sinners*; Then Beloved you should me thinks *embrace* with all affection the true, and sincere *Ministers* of this *Gospel*, these *Messengers* that bring you these

Ps. 2.
Gospel
Ministers
to be im-
braced.

glad tidings we. are (as the Apostle saith) the offscour-
 ing of the world, a spectacle to men, and Angels. Truly,
 there are no Ministers in the world that are more
 persecuted, and hated, and despised, than the humble, sin-
 cere Ministers of the new Testament, of the Gospel of
 Jesus Christ, nor never were; This is a sore, and a
 strange thing, if we did bring one word that were sad,
 and greivous, and harsh to you, it were no wonder, but
 if all that wee speake be the voyce of the dove, doves
 language, all sweet; come to the Gospel Ministry, if
 there come a poore man full of sadnesse, the Mini-
 stery of the Gospel speaks a word of comfort to him,
 if he be in darknes, and he knowes not which way to
 goe, waiting on a Gospel Ministry there is light to
 finde his way. If he be in feare, and know not his estate
 what he is, a Gospel Ministry will give him assurance
 of Gods love; so it brings glad tidings to some souls
 every houre. Is not this than madnesse in men that
 of all creatures in the world they hate that man, and
 those Messengers that bring these blessed glad tidings.
 There is a Prophecie in *Isaiah 52. 7.* How beautifull
 upon the mountaines are the feet of him that bringeth good
 tidings, that publisheth peace, that bringeth good tidings
 of good things, that publisheth salvation; that saith to the
 righteous, thy God reigneth. How beautifull are their
 feet? much more their lips; you doe not in this as
 you doe in naturall things, if a man come, and bring
 glad tidings of taking of such a Towne, or of such a
 victory, though it may be there is losse, and little good
 in it, we all welcome it, and he is rewarded presently,
 and hath all wayes of encouragment, and yet when
 people shall come, and by the Spirit of God make
 known all the love of God in Jesus Christ, and all the
 riches

riches of the Gospel in Jesus Christ, that your hearts should so rise against it, that you should receive and entertain so many prejudices against it, it is a strange, and wonderous thing. Therefore you should doe well me thinks, as you read in the booke of God, 2 Sam. 18. 27. of two men that did bring tidings to David of the warrs, and the watchman said *Me thinks the runing of the formost is like the runing of Abimaaz the son of Zadok; and the King said, he is a good man, and comes with good tidings.* He would have the watchman open the gate quickly; why, becaule he was a good man, and did bring good tidings. So wee should, especially if men be good, and holy, and humble, and feeble the power of that they speake, and expresse it in their lives, say as David, *that is a good man, and bringeth good tidings; he will teach me if I be ignorant, hee will comfort me if I be sad, he will direct me if I have lost my way; hee will build me up if I thrive not in grace.* The consideration of this truth me thinks should bannish all those strange thoughts, and prejudices that wee have against the Ministers of the Gospel.

In the first place another lesson is this, if the Gospel be such good newes, such glad tidings, then you should hearken much after it, and inquire much into it. We all (you know) are naturally greedie to heare newes, and we know how much time is spent (here in the City especially) in reading *Diurnalls*, inquiring after tidings, and how much money is cast away that way. Wee should doe so much more about these glorious tidings of the Gospel of Jesus Christ. It is not enough to heare a Sermon, or to read a Chapter once, or twice a day, as it is the manner of some, that will

use. 5.
To hear-
ken to, and
inquire af-
ter the
Gospel.

will not bring us to know the *mysterjes* of the Gospel, but we must *search the Scripture*, and *compare spirituall things, with spirituall things*. As in earthly tidings, if a man tell of such a victorie one way, and another after him another way, and a third a third way, you compare what they say, and their letters, and newes, to finde out the truth. So you should be earnest in *seeking God*, and begg his Spirit, compare Scriptures together, see what the Scripture saith in such a place, and how in another place, and this is the way to find out the mystery of the Gospel.

Gospel tidings great and true.

These tidings are great, therefore inquire into them, and they are *true* tidings, they are not fables, and tidings of common concernment to every Saint; therefore let this be the use that thou and I should make of it, to desire the Lord to lead us into the *depth* of those mysterjes, and to set our selves to studie it more, and more; for the *further* we goe the *more* wee shall finde, as in a *myne*; It is not as in your newes, many times you have a great deale of good newes, & in a day, or two it vanisheth to nothing: But here you shall finde, *first the seild*, and then the *pearle*. Professors are grown carelesse, they were wont to read Chapters *morning*, and *evening*, that was ordinary, but thou must doe more if thou wilt understand the *mysterjes* of the Gospel, compare one *Chapten*, and one *Scripture* with another, *search the Scriptures*, and goe to God to open the meaning of it.

use 6.

To spread these glad tidings to others.

Sixtly, *spread these glad tidings* as much as you can to others. You know when people receive good *newes* they run and tell it to others. The poore shepheards *Luke 2.* when they heard the *newes* of the *Messiah*, they left their sheep, and ran to the Townes to tell it.

So,

So, when Christ was risen *Mary* runs to tell the newes to the Disciples. Beloved, when we understand this good newes we should endeavour to spread it. People buy *Diurnalls* for their friends, and told them in their Letters, and send them about the Kingdome; let us doe so with these spirituall tidings, that we may send them forth. O, I would to God that wee did see how the poore Countries in the North, and west of England, in many places, in Townes, they have not so much as a *Service-booke*, not so much as reading; if God settle, and compose these times the Lord give you hearts to joine together to finde out a course, to send the Ministers of the Gospel to bring the glad tidings to poore people, that lie in the Mountaines of darknesse, and in the shadow of death.

And let us not be so curious, or scrupulous, as to hinder people that they should not preach the Gospel. Suppose people have no degrees in the University, or it may be have not the knowledge of the tongues, (though that were to be wished) let us not pick quarrels with them to stop their mouths, and to hinder the preaching of the Gospel. And let us not think so hardly in these dayes, of those men that God hath raised to preach the Gospel. It is strange you shall have your Pulpit rings calling them *Tuch-preachers*, and *Tinkers*, and *Cobblers*. We should thinke better of them; Why? they are filled with good newes, and they goe and tell it to others. We doe so usually in other things, when we have good newes, we run to our friends, and neighbours, and commend, and make it known. But this is an age wherein God comes, and fills his people, with the glorious light of the Gospel, and poore wretches, they cannot chuse but speak what

Gospel-
preaching
not to be
hindered.

New light
discovered
in these
dayes.

they have seen, and heard; therefore be not so capti-
ous and furious. The Lord hath spoken, who can but pre-
phesie? Amos 3. 8. When God fills peoples souls
with the knowledge of Christ, who can keep it in? It is
as the reynote spoken of in Joel, it cannot be kept in.
And surely the time is comming that young men shall
see visions, and old men shall dreame dreames; and God
will pour out his Spirit upon all flesh, and they shall pre-
phesie. It is prophesied in Joel, and this is to be made
good in the new Testament. And therefore if wee
see that the Lord fills young men, or tradesmen, &c. and
gives them hearts to goe, and tell the good newes to
others, why should you be so extreamely troubled,
and spend your spirits in rage at it?

I use not to tell stories, but let me tell you this one
thing, since I have been from you of late, I have ob-
served, and seen, in the *Mountaines of Wales*, the
most glorious work that ever I saw in England, unlesse
it were in London; the Gospel is run over the *Moun-
taines* between *Brecknockshire*, and *Monmouthshire*, as
the fire in the *thatch*, and who should doe this? They
have no Ministers: but some of the wisest say, there
are about 800 goodly people; and they goe from
one to another. They have no Ministers, it is true, if
they had, they would honour them, and blesse God for
them, and shall we raile at such, and say they are *Tute
Preachers*, and they were never at the *University*? Let
us fall downe, and honour God; what if God will
honour himself that way? They are filled with good
newes, and they tell it to others; and therefore we
not at them, and say, O, what times are these! and
what will become of us? Why, what is the businesse?
O, such a man he was never Master of Arts, hee was

never

never at the University, and he takes upon him to preach; when it may be he hath more of God in him than I, and a hundred that have all this.

Only take two Cautions.

First, I speak not to disparage learning, or learned men, it were to be wished that there were more godly, and learned men also in England, and Wales.

Secondly, take this Caution, that because God fills many with the Gospel, and they doe a great deale of good, take heed lest any of you run before you be sent, that is, that a man goe not rashly, and believe his owne judgement rather than the judgement of the Saints; as divers in this City they think they are fit to preach, and other people of God that are better able to judge of their gifts think not so, and yet they will run presently. Take heed of pride, and rashnesse, but if God fill a man with the tidings of the Gospel, and others of the people of God see it sparkle out as a vessel full of new wine, who am I that I should repress, if with humility hee make known this tidings to others?

If the Gospel be such a thing (as I desire you to spend some thoughts in considering of this truth) then this should comfort us, and help our patience a little in these troublesome times; that though all be out of order, and we suffer such losses, yet blessed be God wee have the voice of the turtle still in the Land; thou maiest say, though I have hard newes at home; trading is low, and my stock is small, yet blessed be God I have the Gospel, that is, I have abundance of glad tidings made known to my eares, and to my soule every day. This is some comfort, you have lesse of outward things, but more of inward (I suppose) then ever.

H h 2

Another

Caution.
Learning
not to be
disparaged

Men not
run before
they be
sent.

Use 7.
Comfort
against
present
troubles.

Use 8. Another thing is this, if this be so, then it is a caution that is necessary to be observed by us that are Ministers, they must take heed of two things.

1
Not to
corrupt
the Gos-
pel.

First, take heed of corrupting, and adulterating this blessed Gospel, and glad tidings with their owne wisdom, it is glorious enough of it selfe, every addition of humane wisdom makes it worse; take heed of sophisticating the word of God, of playing the *hucksters*, as the Apostle saith? *Cor. 3. we are not those that play the hucksters, hucksters mingle apples and pears: they mingle their commodities, take heed of that.*

2.
Not to
mingle
Law and
Gospel.

And then take heed of mingling the *Law*, and the *Gospel* together. It is true the *Law* is necessary, and is added to the *Gospel*; but God intends not in the new testament that it should be *mixed* and *mingled* with the *Gospel*. As to instance in a few; many ministers undoe the soules of people. I know this by experience that a *Gospel-heart*, that is but *weake* in *Gospel light*, and *grace*, had rather lie a yeare in close prison than to be a yeare under a *ministerie*, jumbling old and new together the *Law* and the *Gospel*, for it *routs*, and *outrounds* a poore soule. As to preach *terror* and *damnation* to a *sinner*, *qua* a *sinner*, properly as a *sinner*; though we be called ministers of the *Gospel*, yet this is a part of the *ministerie* of the *Law*: for the *Law* brings *curses* for a *sinner*, and *blessings* for him that doth *well*; now when we *quatinus* as a *sinner* *damme* him, and *curse* him, we *hard* n him, and *make* him *run* *further from God* *then before*.

It is legall
to do good
or abstain
from evill
for fear of
judgment.

Secondly, when men have *drawen* men to *good*, or *dri-*
ven men from *evil* with *judgments*, either *spirituall*, or
temporall: this was the way of the *ministry* of the *old*
testament.

testament. When people shall take all the judgments of the *old testament*, and perswade a man to do this or to take heed of that, or else thou shalt have judgment fall upon thee, and thou wilt bring judgment, upon the *Land*. Beloved, this was the way of God certainly and the way of the ministry of the *old testament*; but I never knew a saint avoid evil, or doe good for feare of such judgments. Therefore looke to thy owne experience; men may play at dice with the word of God that way; if a mans wayes like them not, they may say they will bring judgment upon the *Land*, as *Independants*, or as *such*, and *such* men; but these are but *bug-beares*, why? because in the Gospel, the saints are delivered from the hands of their enemies that they may serve God with out feare: they know that in God there is no cloud; God may chasten, and correct them out of love but there is no danger otherwise. And then againe they are delivered from man, they are not the servants of men.

I doe think for my part constantly, that the mayne cause of all the divisions, and stirrs, and contentions among us is because there's so much of the *old testament* in our ministry especially, and our profession must be accordingly; for our strength will be according to our meat. And truly a man may be a Godly man, and yet may be a minister of the *old testament*; and if you take a man, let him be a Godly man, if his grace be bred in him by the ministry of the *old testament*, and nourished in him by that: and take another saint that hath grace planted, and bred by the ministry of the Gospel, and nourished by that, the former man though he be godly, must of necessity persecute the latter. I pittie them when ministers rale against this man, and against that,

Cause of divisions.

and

and they know not why, yet they may be Godly men. *Ishmael* might be a Godly man for ought I know; he was a *type*, not of wicked men, but of men under the old Covenant. If ever you will have peace and comfort, in the Land, beg of God to remove an old testament spirit from our preachers, from our *preyents*, and our *principals*; and to set up the new testament, Jesus Christ in the Gospel, and then certainly the promise shall be fulfilled, we shall be all of *one heart* and *one way* and *one mind*, but it will never be otherwise as long as some reach to the ministry of the new testament and others goe in the old, as *Ishmael*, and *Isaac* could not be reconciled, no more will these.

Pse 9.

To receive
the Gos-
pel.

I will conclude all only with this last word, seeing it is cleare out of the word (and so truly I hope you apprehend it through Gods grace that the whole Gospel is Good; it is *nothing* but *sweet* and *glad tidings* to the *worst* of *sinners*, much more to *saints*; then I exhort you in the name of *Jesus Christ* that you receive this Gospel. O there is no reason why thou shouldst be so *shie* of Christ when we speake *faire*, and offer *faire* to your soules, and *beseech* you earnestly, and give you *reasons* why you should receive Christ, you *harken* but a little, and you goe away so *shy*, there are some *sinners* still: beloved there is no *reason* for it, God deals *plainly*; there is no tittle in the Gospel but it is really *good* and *glad tidings* to the *worst* of *sinners*; therefore receive it. What is that? *Indeavour* to *beleive* it, for the *Lord Jesus* that is the *faithfull witnesse* hath sayd it: and children heretofore used to say, *it is as true as Gospel*; and though it be Gospel, and truth yet you will not beleive it.

1.
To be-
leve it.

2.
Embrace
it with joy

Then *indeavour* to *imbrace* it with joy, and affecti-
on as in 1. *Thess. 1.* see how they received the Gos-
pel

spel in joy with much affliction. What if it bring a little affliction with it, that thou be jeared; receive it with joy, it is joyfull, and glad tidings.

And then *resigne* thy self, *give* thy self wholly up to *walk* according to this blessed Gospel, and not to turne it into wantonnes, or abuse it, but that thou maiest give thy self bodie and soule as a living sacrifice to Jesus Christ, that since he died for thee, and hath given thee abundant righteousness, and everlasting salvation, and all blessed, and glad tidings in it, that thou maiest give thy self, and all that thou hast, and art freely to live to that Jesus Christ, and to obey his blessed commands. These are the uses that you and I should indeavour to make, that this truth may remaine, and abide with us, that there is nothing in the whole ministry of the new testament but good tydings, and glad newes to the world of sinners.

3.
To give
up our
selves to it

F I N I S.

the in joy with much affliction. What it is bring a li-
the affliction with it, that thou be joyful; receive it
with joy, it is joy, and glad things.

And then says the self, whereby self whole up to
mark according to his blessed gift, and not to turn
it into maintenance or abuse it, but rather thou must give
thy self body and soul as a living sacrifice to Jesus Christ,
that since he died for thee, and hath given thee abundant
grace and overflowing righteousness and all blessed
and glad things in it, that thou must give thy self,
and all that thou hast, and are ready to live to that Je-
sus Christ, and to obey his blessed commands. These
are the uses that you and I should endeavour to make,
that this truth may remain, and abide with us, that
there is nothing in the whole ministry of the
new testament but good tidings, and glad news to the
world of sinners.

To give
up our
lives to it

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READER,

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T. S.

